THE CHURCHMAN.

VOL. X.—No. 26. THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 TIM. III. 15. WHOLE NUMBER 494.

PUBLISHED FOR THE PROPRIETORS, NEW-YORK, SATURDAY, SEPTEMBER 5, 1840. BY JAMES A. SPARKS, 124 FULTON-ST. {TERMS—$3 00 PER ANNUM—IN ADVANCE.

POETRY.

From Blackwood's Magazine.

THE EMPEROR AND THE RABBI.

There are some curious and some interesting relics of tradition still to be found among the Jewish people. Their dispersion, and the infinite miseries inflicted on them, in every country where they fled from their own, inevitably extinguished their general cultivation of literature; but they still possessed scholars, philosophers, and teachers of the law, who might have been distinguished in better times, and among a more prosperous people. The Talmud is well known to European scholarship as containing, amid much extraordinary and fantastic matter, some valuable records of the national history and feelings. Its sententious and moral narratives, its *Agadetha*, are sometimes striking and noble; and the allegories, mysticisms, visions and parables of the *Medrashim*, are sometimes not less sagacious than sublime.

The subject of the following verses is from a tradition of the wisdom of Rabbi Joshuah. The Jews to this day speak with malediction of Titus, the destroyer of the temple, and of Hadrian, the destroyer of the nation. But Trajan is sometimes spoken of with more respect, probably from the contrast of his character, stern as it was, with that of his fierce and sanguinary successor, Hadrian; and from the comparative security of the Jews under an emperor who was too much engrossed with his incessant wars to have any leisure for persecution.

"Old Rabbi, what tales
Would'st thou pour in mine ear;
What visions of glory,
What phantoms of fear?"
"Of a God, all the gods
Of the Roman above,
A mightier than Mars,
A more ancient than Jove!"

"Let me look on those splendors,
I then shall believe;
'Tis the senses alone
That can never deceive.
Nay, show me your idol,
If earth is his shrine,
And your Israelite God
Shall, old dreamer, be mine."

'Twas Trajan that spoke,
And the stoical sneer
Still played on his features
Sublime and severe.
And round the proud hall
As his dark eye was thrown,
He saw but one God,
And himself was that one.

"The God of our forefathers!"
Low bowed the seer;
"Is unseen by the eye,
Is unheard by the ear.
He is SPIRIT, he knows not
The body's dark chain;
Not the heaven of the heavens
Can his glory contain.

"He is seen in his power
When the storm is abroad:
The clouds by the wheels
Of his chariot are rode.
He is seen in his mercy,
When mountain and plain
Rejoice in the sunshine
And smile in the rain.

"He is seen when the lightnings
Are shot through the heaven,
And the crests of the mountains
In embers are riven.
He is heard when the tempest
Has sent up its roar,
And the ocean in thunder
Is flung on the shore."

"Those are dreams," said the monarch,
"Wild fancies of old;
But what God can I worship,
When none I behold?
Can I kneel to the lightning,
The wave or the wind?
Can I worship the shape
That but lives in the mind?

"I'll show thee his footstool,
I'll show thee his throne:"
Through the halls of the palace
The Rabbi led on.
Till above them was spread
But the sky's purple dome,
And like surges of splendor
Beneath them was Rome.

Round the marble-crown'd mount
Where the Emperor stood,
Like a silver-scaled snake,
Swept the Tiber's bright flood;
Beyond lay the vales
Of the rich Persian rose,
All glowing with beauty,
All breathing repose.

And flaming o'er all,
In the glow of the hour,
The Capitol shone,
Earth's high altar of power—
A thousand years old,
Yet still in its prime;
A thousand years more
To be conqueror of time!

But the East now was purple,
The eve was begun;
Like a monarch at rest,
On the wave lay the sun:
Above him the clouds
Their rich canopy rolled,
With pillars of diamond,
And curtains of gold.

The Rabbi's proud gesture
Was turned to the orb:
"Great king, let that splendor
Thy worship absorb."
"What! gaze on the sun,
And be blind by the gaze?
No eye but the eagle's
Can look on that blaze!"

"Ho, Emperor of earth,
If thine eyeball is dim,
To see but the rays
Of the sun's sinking limb,"
Cried the Rabbi, "what eyeball
Could dare but to see
The Sovereign of him,
And the Sovereign of thee?"

ISAIAH'S PROSPECT OF THE CHURCH.

A SERMON PREACHED AT THE CONSECRATION OF THE RT. REV. C. E. GADSDEN, D. D. BY THE RT. REV. G. W. DOANE, D. D.

(*Concluded.*)

II. From the designed catholicity of the Church, we pass to *the qualifications expected in its members.* Unbounded goodness dwells in him who has ordained it, in perfect harmony with spotless holiness. Rich as his mercy is who came to save us, it makes no compromise with truth and justice. "Mine house indeed," the Lord declares by Isaiah, "shall be called an house of prayer for all people; and the sons of the stranger are invited to come into it from every land: yet of them who shall be joyful in his house of prayer, and whose burnt offerings and sacrifices shall be accepted upon his altar, it is expressly said, "that join themselves to the Lord, to serve him, and to love the Lord, to be his servants; every one that keepeth his Sabbath, from polluting it, and taketh hold of his covenant."

1. It is a characteristic of a true Christian, that *he takes hold of the covenant.* The necessity of a covenant springs from the alienation of man's nature, from the living God by sin. The existence of a covenant demonstrates God's desire for his salvation. Because he is not willing that any should perish, therefore he provides a way by which all may return to him and live. Of this covenant, Jesus Christ is the Mediator. The purchase of admission to its privileges, is the shedding of his precious blood. In the divine counsels, this was all arranged from the beginning. To the first transgressors, even in the garden which their sin had forfeited and cursed, it was mercifully revealed. There was no moment, from the fall, in which God did not propose to man the covenant of grace, through the sacrifice of his dear Son. If there had been, everlasting ruin must have overwhelmed the guilty race. As the divine designs advanced to their accomplishment, new light was thrown upon them from the mercy seat. With Abraham, the covenant was formally renewed, and circumcision instituted, as its seal and pledge. And in the still more formal re-enactment, made through Moses, and designed to stand until the better covenant should be brought in, this provision was retained. The sons of the stranger that would join themselves to the Lord, must lay hold of his covenant. They must receive the outward and visible sign of that inward and spiritual grace, which, in the divine wisdom, is assured to those alone who are in covenant with God. But the text is prophecy. Under language suited to the law, it antedates the blessed Gospel. Its promises are not temporal or national alone, but offered to all mankind, and give assurance of immortal blessings. Accordingly, when Jesus Christ came, he came not to destroy, but to fulfil. He destroyed nothing. He fulfilled every thing. All that went before him, though shadows of the truth, were still but shadows. He revealed the true, the real, the eternal. The law was the shadow of the Gospel. The tabernacle and temple were shadows of the Church. The blazing altar, the struggling victim, the streaming blood, what were all these but fearful shadows of the bleeding Cross? The covenant in Jesus Christ not only stands, but now for the first time stands revealed in truth and beauty, the wisdom of God, and the power of God, for the salvation of a ruined world.

The soul that came not into covenant with God, under the law, should be cut off from Israel. What is their ground of hope, who, in the day of Gospel light, refuse this reasonable service? Shall the service of the shadow be required with strictest sanctions, and the provisions of the true, the real, the eternal, with impunity be disregarded? Shall the ministration of condemnation be glory, and the ministration of righteousness not much more exceed in glory? If that which was done away was glorious, truly reasons the apostle, much more that which remaineth is glorious. My brethren, the promise of the Lord standeth sure. The covenant of God does not change. There is none other name given under heaven among men, by which we may be saved, than only the name of our Lord Jesus Christ. There is no other way in which men may become his disciples, than by baptism in his name. "Repent and be baptized, every one of you, in the name of the Lord Jesus Christ, for the remission of sins." "Verily, verily, I say unto you, except a man be born again" "of water and of the Holy Ghost," "he cannot enter into the kingdom of heaven." "He that believeth and is baptized, shall be saved." It is not for us, dear brethren, to say with Nicodemus, "How can these things be?" It is not for us to say with Naaman, "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them and be clean?" The only question for us to ask is, what saith the Lord? The simple question that becomes us, as followers of Jesus Christ, is, "Lord, what wilt thou have me to do?"

2. But to take hold of the covenant, and to be surnamed by the name of Christ, and to bear upon the brow the signet of his Cross, will not suffice to our salvation. This may have been done for us, through the benevolence of parents and of friends, in infancy; as at eight days the sons of Abraham were taken into covenant with God: or it may have been done as our own act, in riper years; it matters not. The sons of the stranger that joined themselves to the Lord, taking hold of his covenant, were *to love the name of the Lord;* and so now, he that liveth without love is counted dead before God. Indeed, the Christian life itself is love. God so loved us as to send his only begotten Son to die for us, that we might love, and so live to him on earth, that we may live with him forever in heaven. "Herein is love: not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." The heart that is not moved to love, by this appeal of love, is dead indeed. The faith in Christ, that worketh not by love, is faith in vain. The devils all believe and tremble at the stern conviction, which their faith has wrought upon their souls, of hopeless and eternal misery. And well may he too tremble, on the earth, for whom the Son of God has shed his blood, who bears upon his brow the symbol of a Saviour's agony, who has within his reach the purchase of a Saviour's death; and yet, through worldliness, or selfishness, or sensuality, hardens his heart against the Saviour's love. Who can conceive a sterner sense of utter and inevitable necessity, than that which wrung from the benevolent lips of Jesus Christ those awful words, "He that hath the Son of God, hath life; and he that hath not the Son of God, shall not see life, but the wrath of God abideth on him."

3. Again; the true Christian is to be known, not only by his loving the name of the Lord, but by his *being his servant*—"The sons of the stranger that join themselves to the Lord, every one that taketh hold of his covenant, to serve him, and to love the name of the Lord, to be his servant." That is not love which shuts itself within the heart, or spends itself upon the lip. "Love is the fulfilling of the law." "He that loveth another," says the apostle, by a strong figure, "hath fulfilled the law;" that is, it is just as certain that he will fulfil it as if it were already done. Love stands upon no terms. Love makes no reservations. Love withholds no service. It gives the heart. It gives the life. It gives itself. Herein was love, when Jesus, loving his own that were in the world, still loved them to the last; and, having first humbled himself from the throne of heaven, to the manger of the inn at Bethlehem, and borne every form of infirmity, and suffering, and shame, freely gave up himself to the last proof of love, embraced the agonizing Cross, and from the fountain of his heart poured out its living streams, a free-will offering for the sins of all mankind. He that hath this most perfect pattern of true love before his eyes, will not be ignorant of its most certain and conclusive proof: and he that hath the Cross of Jesus in his heart, as on his brow—he that is crucified by it to the world and to himself—he in whom "Jesus Christ is formed," by the conception of a true and living faith in him, "the hope of glory," will stand upon no terms, and plead for no reservations, in the service which he owes to God. To such a heart the apostle pleads not vainly, when, with words of melting tenderness, he says, "Now I beseech you, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to him, which is your reasonable service." Like Paul, converted from the error of his ways, and turned to God by true repentance, the daily prayer of such an one will be, and such his daily life, Lord, I am thy servant: what wilt thou have me to do?

4. It is a beautiful and striking trait of the true Christian, as portrayed by Isaiah in the text, that he *observes the Sabbath day to keep it holy*—"every one that keepeth the Sabbath day from polluting it." What argument can be more conclusive, than this passing illustration, of the permanent endurance of the principle of the Christian Sabbath? What surer evidence can any man afford, that the love of God is not in him, than his profanation of the day, which God himself hath set apart, and consecrated to himself? And what more loving and delightful proof of God's considerate love of us, what more instinctive and unerring dictate of your love for him, than the serene and holy joy with which your hearts, unto whom God is precious, and his Sabbath a delight, anticipate and hail this blessed day. With what a holy calm does it pervade your bosom! How truly does the face of nature seem to wear a lovelier aspect! What peace, what love, what pious joy glow in the heart, and animate the eye! Happy day for the body and for the soul of man! The birthday of the world! The birthday of our immortal nature! The antepast of heaven! Blessed indeed are they to whom it comes with healing on its wings, in the assurance of reconciliation with God, through Jesus Christ our Lord! Blessed indeed are they to whom its holy shade, like palm trees, by a fountain in the desert, invites to calm and quiet self-revisal, to serene and pious meditation, to effectual, fervent prayer! Blessed indeed are they, who, with the Psalmist, from the heart, exclaim, "I was glad when they said unto me, let us go into the house of the Lord." "Oh how amiable are thy tabernacles, thou Lord of hosts! My soul longeth, yea, even panteth for the courts of the Lord. My heart and my flesh crieth out for the living God."

III. Such, finally, *is the privilege and reward which Isaiah promises to faithful worshippers.* "Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted in mine altar." What a beautiful delineation of the pleasures of devotion! It is not coldly stated, as the duty of God's servants, to frequent his sanctuary, but is set forth as their privilege and high reward. When they have taken hold of his covenant, and given themselves up to him in faith, and love, and united themselves to him, to do all his will, he will bring them to his holy mountain; he will admit them to the assemblies of his people; he will receive them to the holy place where he has promised his especial presence; he will open to them the treasures of his house, his word of truth, his holy sacraments, his solemn worship: he will do more than this—he will give them hearts to feel and to appreciate their blessings; he will open their eyes to see wondrous things in his law; he will soften their hearts to receive the gracious unction of his Spirit; he will make them joyful in his house of prayer, so that, with David, they shall exclaim, "a day in thy courts is better than a thousand:" and he will hear their petitions, he will accept their supplications, he will answer their prayers, he will take them to be his, and give himself to them, to be their own—dwelling in them, and they in him, even here on earth, the foretaste of that immortal union with him, which, through eternity, shall be the glory and the joy of heaven.

My Christian brethren, for whose redemption from the ruin of the fall, and rescue from its curse, the Son of God has died, that with his own blood he might purchase to himself a glorious Church, behold, in our solemnities to-day, a living demonstration of the care with which he watches to preserve it. To-day the promise of the Saviour to the apostles, "Lo, I am with you alway, even unto the end of the world," is graciously fulfilled to us. Never, from the moment of that bright ascension to the kingdom of his Father, has the line of the apostles failed, or been in doubt. It has compassed the world. It has been transmitted through the years of all succeeding time. It has been graciously continued, as the golden chain, to bind the ages all together, in the bond of truth and peace. Issuing, with the law, from God's own holy mountain, it spread, in the first ages, with the lightning's speed, to every quarter of the world. The distant Britains, cut off from the world, in ancient estimation,* were not too remote for the clear shining of the light, which God had kindled in his Church. This western hemisphere, not dreamed of then, nor found till fifteen hundred years had well nigh passed, by the world-hunting Genoese—that too rejoices in its ray. The trust, which the first fathers of our Episcopacy sought at the hands of the successors of the glorious martyrs of the English Reformation—of Ridley, Latimer, and Cranmer—God graciously preserves to us: by the abundant blessing of his good providence and grace, has multiplied about us, from the first three† to thirty-five;‡ and, with new mercy, suffers us, on this new day, of his own gift, to send a new apostle forth, from this remotest northern seat of our Episcopacy, to the warm regions of the sunny south. Conclusive demonstration to our minds and hearts, that God is with us of a truth; guiding us by his wisdom, defending us with his power, feeding us, and tending us, with his love! Beautiful illustration that the Church is one, the same in Boston now, as once in Antioch or Ephesus—one in its glorious head, one in its living faith, one in its true apostleship, in Britain and in India, in New England, in Carolina, and Michigan! Solemn attestation to the authority of its claims, beloved brethren, to your candid examination; and, when you find them proved by the clear warrant of the Holy Scripture, and sustained by the concurrent testimony of all antiquity, to your reception and adoption! Impressive warning to your hearts, that they hold not the truth of God in carelessness or in unrighteousness; since he who thus attests his presence with his Church, in every age, is He who sees the heart, and who will give to every man at last according to his work!

Beloved brethren of this congregation, in other years, the precious flock which Jesus Christ gave me to feed, and with whom it was in my heart to live and die, but that He called me, by the clear voice of his own Church, to other labors in another field—with most peculiar joy am I here with you on this most auspicious day. Lay to your heart the lessons which this high solemnity so impressively unfolds. Cling, as your fathers clung, to that true faith, which once, and but once, was delivered to the saints. Stand, as your fathers stood, upon that glorious profession of the holy Church throughout the world, acknowledging the glory of the eternal Trinity, and in the power of the divine majesty, worshipping the Unity! so that the very corner stone, as you must all remember, on which your ancient house was laid, bare from their hands the inscription, TRIUNI SEMPITERNO DEO—to the eternal triune God.§ Hold fast, as they held fast, through all the trials of colonial dependence, through all the storms and tempests of the revolution, to our divinely authorized Episcopacy, and to our primitive and scriptural Liturgy: the one, God's ordinance, to keep and to extend his truth; the other, that witness of apostles and apostolic men, which has come down to us unbroken, and in the use of which we offer before God those prayers of his saints, which are so precious in his sight, that their perfume is kept in golden vials, by the very throne of heaven. Firm and immovable as the eternal rock from which your walls are hewn, be your devotion to your fathers' faith, and to your fathers' Church—the one unchanging faith, the one holy catholic and apostolic Church, of the eternal God.

Dear brother, who, from the bosom of your distant flock, have come up hither to receive from the beloved Father of our household of the faith,‖ that office of an apostle, which, from the day of the ascension of our Lord, and from the first twelve on whom the Holy Ghost descended at Jerusalem, has come down to him, this is a day to stir the inmost pulses of your heart. A ministry of three and thirty years, has taught you by that best of all instructors, sage experience, how great a trust they bear who have the care of souls. From the responsibility of one—his own, bought with the blood of Jesus, and to endure forever, as the course of this brief life shall be, in bliss or wo—who does not shrink? Who has not felt himself appalled at the immense accountability involved, even in a single flock; and shrunk from it instinctively, with Paul's heart-rending cry, "Who is sufficient for these things?" And yet, of souls not only, but of them who have the care of souls, you are to take the oversight; and to be the pastor of a flock not only, but pastor of the pastors of the flock of Jesus Christ. We have good hope, brother, that you have well weighed these things long before. Your long-tried service in the pastoral office; your well known and devoted interest in the general councils of the Church; your intimate companionship with our Dehon and Bowen, as their bosom friend and counsellor, commend you to our confidence, and secure for you our love. I need not tell you that the source of strength and wisdom for our office, is the source from which our office comes. I need not tell you that the Cross, which we are sent to preach, is, both to pastors and to people, the one sufficient source of grace and consolation. I need not tell you that the Holy Ghost, who moved your heart to this devotion of yourself, your soul, and body, is ever present to your faithful prayers, with full supplies for all your toils, for all your trials, and for all your cares. We welcome you, I need not now repeat, to all the cares and toils and trials of our office; and even to that martyr garland, if it so please God, which circles now the brow of Paul, and Polycarp, and Cranmer, and which is the truest crown of our Episcopacy. Our spirits will bow down with yours, when you shall kneel before this sacred rail, for the reception of the grace of the Episcopate. Our hearts will rise to heaven for you, in fervent prayers, that God will make you a pastor after his own heart; sustain, and guide, and bless you in your fearful trust; and, at the last, bestow on you the crown, which he reserves for faithful shepherds, of unfading glory.

---

* Et penitus toto divisos orbe Britannos.—*Virgil.*

† Seabury, White, Provoost.

‡ Dr. Gadsden is the thirty-fifth in the line of the American Episcopacy.

§ In removing the foundation of the old church, in 1828, for the erection of the new, two slabs were found: the one inscribed, "Trinity Church. This corner stone was laid by the Rev. Mr. Commissary Price, April ye 15th, 1734." The other, "SEMPITERNO, TRIUNI DEO, GLORIA."

‖ The Rev. Christopher Edwards Gadsden, D. D., Rector of St. Philip's Church, Charleston, Bishop elect of South Carolina, was consecrated in Trinity Church, Boston, on the first Sunday after Trinity, June 21, 1840, by the Rt. Rev. Alexander V. Griswold, Bishop of the Diocese of Massachusetts, and Presiding Bishop; assisted by the Rt. Rev. George W. Doane, D. D., Bishop of the Diocese of New Jersey, and the Rt. Rev. Samuel A M'Coskry, D. D., Bishop of the Diocese of Michigan.

HOLY BAPTISM.

We read of certain heathen nations, amongst whom it was the custom to make great lamentation at the birth of a child; deeming that another wretched being was born into a world of misery. But such is not the voice of nature, nor the language of true religion. Though a Christian parent is aware that his child inherits from him a corrupt nature, he knows also of a sure remedy. Though he believes that every infant is conceived and born in sin, he knows of a fountain opened by his heavenly Father, in which the corruption of nature may be washed away; and he takes his child to the baptismal font in the firm belief, that he is using a safeguard against sin prescribed by God himself. He believes, without reservation, that, by virtue of God's promise, his "child is made," then and there, "a member of Christ, a child of God, and an inheritor of the kingdom of heaven;" that the precious privileges purchased by the blood of Christ, are signed and sealed to him: insomuch that, if his child were taken from him that moment, he would be a sure partaker of God's covenanted mercy.

Thousands and tens of thousands, we doubt not, are the souls of those happy infants, who, being washed in their Saviour's blood, are spared the temptations of an evil world, and early taken to their kindred paradise. For children thus snatched away in the dawn of infancy, a few natural tears are due,—a few flowers scattered on their grave. But our thoughts of regret are mixed with cheerful submission to the will of the Almighty Ruler. We exclaim with Eli, "It is the Lord, let him do what seemeth him good;" or with Job, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

Great, however, as are the benefits of Holy Baptism, they are, I fear, received by many with little thankfulness. The prevailing want of seriousness with which the ordinance is attended, shows too plainly the absence of right religious principle. The holy sacrament of Baptism, which is nothing less than grafting the child into the body of Christ, and signing and sealing a covenant with God, whereby the highest privileges are conferred, and the most solemn engagements entered into,—this holy sacrament is sometimes called "*naming the child!*" Sponsors are chosen without any reference to their fitness to perform their solemn duties, but such as will most honor the ceremony, or leave the child a legacy—a legacy of wo, perhaps; and the whole affair is looked on as a mere family festival. When the holy ordinance is performed in the house of God, it is not unfrequently even then marked with levity. What then shall we say of that most indecorous habit which prevails amongst the highly respectable, but not very highly educated persons, who constitute the middle classes in our great towns, of preferring their parlor or drawing-room to the hallowed font in God's holy temple. Whence can have arisen this most irreverent and unchurchmanlike practice? If any persons think it refined and fashionable, let me assure them they are quite mistaken. It requires a very moderate knowledge of the world to observe, that the most refined persons are above the mere modes of fashion when inconsistent with propriety. In religious matters, nothing can be more preposterous than to consider whether a thing is fashionable or not. The question should be, "Is it right? is it according to Scripture, and the ordinances of the Church? Persons of real refinement, and unprejudiced by vulgar notions about fashion, will make this their principle.—*Rev. W. Gresley's Portrait of an English Churchman.*

PROCEEDINGS OF THE BOARD OF TRUSTEES OF THE GENERAL THEOLOGICAL SEMINARY,

At their Annual Meeting in June, 1840.

(Continued.)

The Annual Report of the Faculty was read, as follows:

The Faculty of the General Theological Seminary beg leave to present to the Trustees the following Annual Report:

Since the last Report, the following Students have been admitted into the Seminary, viz.

Into the Junior Class, 23.

S. B. Bostwick, a candidate for orders in the diocese of Vermont, and having a diploma from the University of Vermont.

Edwin A. Nichols, on satisfactory evidence of moral and religious character, and attachment to the Protestant Episcopal Church, and a diploma from Columbia College, New York.

Samuel L. Southard, junior, and J. Elliot Thompson, having testimonials of their being candidates for orders in the diocese of New Jersey; and diplomas from Princeton College.

Jarvis Buxton, a candidate, with full qualifications, of the diocese of North Carolina.

Samuel Hawksley, on evidence of moral and religious character, and attachment to the Protestant Episcopal Church, and a diploma from Washington College.

John D. Bryant, a candidate, with full qualifications, of the diocese of Pennsylvania.

Samuel Sherwell, John C. Smith, James Witherspoon, candidates, with full qualifications, of the diocese of New York.

Arthur Cary, George H. Nichols, candidates, with full qualifications; the former of the diocese of NewYork, the latter of the diocese of Connecticut.

Gurdon Huntington, James W. Stewart, Stephen H. Battin, William Walsh, candidates, with full qualifications, of the diocese of New York.

William F. Brand, on evidence of religious and moral character, and literary qualifications, and attachment to the Protestant Episcopal Church.

Albert P. Smith, a candidate, with full qualifications, of the diocese of Indiana.

Benjamin Ackerley, Charles Axtell, candidates, with full qualifications, of the diocese of New York.

Milton C. Lightner, a candidate, with full qualifications, of the diocese of Pennsylvania.

James H. Carpenter, a candidate, with full qualifications, of the diocese of Rhode Island.

Joshua Weaver, a candidate, with full qualifications, of the diocese of Pennsylvania.

Into the Middle Class, 6.

Arthur Cleveland Cox, Russell Trevett, candidates, with full qualifications, of the diocese of New York.

William B. Otis, a candidate, with full qualifications, of the diocese of North Carolina.

John H. Hobart, John T. Cushing, candidates, with full qualifications, of the diocese of New York.

David M'Ilvaine, who had passed through the Junior Class of 1837 and 1838; and had been dismissed at his own request.

The following Students have, at their own request, been dismissed from the Seminary since the last report to the Trustees, viz.

William Mulligan, of the Senior Class, November 5, 1839; Alexander Shiras, of the Senior Class, February 28, 1840; Wilson Hall, of the Middle Class, March 3, 1840; J. P. Hosmer, of the Middle Class, June 2, 1840.

Leave of absence has been granted to William E. Snowden, of the Middle Class, and to D. Hillhouse Buel, of the Senior Class, November 5, 1839, on account of ill health, for the remainder of the Seminary year. To John D. Bryant, of the Junior Class, March 10, 1840, for one year—to join the then Junior Class, on his return; and Charles Axtell, of the Junior Class, received leave of absence on the 20th of June, 1840, until the end of the present term, on condition of his passing an examination at the beginning of the next session.

William F. Morgan, of the Senior Class, is absent in consequence of ill health.

The names of the Students at present connected with the Seminary, are as follows, viz.

In the Senior Class, 22.

Charles Aldis, A. B.; W. Robinson Babcock, A. B.; W. White Bronson, A. M.; Fortune C. Brown, A. B.; D. Hillhouse Buel, A. B.; George Burcker; Freeman Clarkson; Stephen Douglass, A. B.; Thomas F. Fales, A. B.; George William Fash, A. B.; George D. Gillespie; Paschal P. Kidder, A. B.; Theodore B. Lyman, A. B.; Martin Moody, A. B.; William H. Moore; W. Ferdinand Morgan, A. B.; Louis L. Noble, A. B.; Andrew B. Paterson, A. M.; Martin Lorenzo Rogers; J. A. Spencer, A. B.; Benjamin Washington Stone, A. B.; Albert D. Traver, A. M.

In the Middle Class, 27.

William Adams, A. B.; John Lloyd Breck, A. B.; Alexander Burgess, A. B.; John A. Childs, A. M.; Azel D. Cole, A. B.; A. Cleveland Cox, A. B.; J. Turner Cushing, A. B.; William Dehon, A. B.; William G. French, A. B.; Samuel Goodale, A. M.; Whiting Griswold; J. H. Hobart, A. B.; J. Steinford Kidney, A. B.; Alfred M. Moutrel, A. B.; David M'Ilvaine; James W. Miles; Robert M. Mitcheson, A. B.; J. D. L. Moore, A. B.; William B. Otis, A. B.; Thomas L. Randolph, A. B.; William E. Snowden, A. B.; Russell Trevett, A. M.; M. Van Rensselaer, A. B.; Robert Washbon, A. B.; Benjamin Watson, A. B.; Ferdinand E. White, A. B.; William W. Withers, A. B.

In the Junior Class, 23.

Benjamin Akerly, Charles Axtell, Stephen H. Battin, A. B.; Samuel Breck Bostwick, A. B.; William F. Brand, John D. Bryant, A. B.; Jarvis Buxton, A. B.; Arthur Cary, A. B.; James H. Carpenter, Samuel Hawksley, A. B.; Gurdon Huntingdon, A. B.; Milton C. Lightner, A. B.; Edwin A. Nichols, A. B.; George H. Nichols, A. B.; Samuel Sherwell, Albert P. Smith, John C. Smith, Samuel L. Southard, jun., A. M.; James W. Stewart, J. Elliot Thompson, A. M.; William Walsh, A. B.; Joshua Weaver, A. B.; James Witherspoon.

No alteration in the course of study has taken place since the last report.

All which is respectfully submitted.

BENJAMIN T. ONDERDONK,
President of the Faculty.

CLEMENT C. MOORE, *Secretary.*
June 22, 1840.

The Right Rev. Bishop Onderdonk, of Pennsylvania, informed the Board that John D. Bryant, named in the above report as a member of the Junior Class, is no longer a candidate for holy orders.

Right Rev. Bishop Doane offered the following resolution, which was laid on the table, to be called up to-morrow:

Resolved, That a committee of three be appointed to have printed, if not already in print, —— copies of the Statutes and Proceedings of the Trustees of the Seminary, from the commencement of the Institution; and to have —— copies bound, and deposited in the Library, together with any other pamphlets connected therewith, with the understanding that no volume is, in any case, to be taken from the Library; and that three copies be presented to the New York Society Library: three copies to the Library of Columbia College; three copies to the Loganian Library of Philadelphia; three copies to the Library of the University of Pennsylvania; one copy to the library of Washington College; one copy to the Library of Kemper College; one copy to the Secretary of the General Convention, and one copy to each of the Bishops.

The Board proceeded to elect the Standing Committee and the Finance Committee for the ensuing year. Upon counting the ballots, the following gentlemen were found to be duly elected:

The Standing Committee.—Rev. Drs. Milnor, Lyell, Taylor, Berrian, M'Vickar, Bayard; Messrs. T. L. Ogden, G. C. Verplanck, I. Lawrence, W. Johnson, N. Rogers, J. N. Wells.

The Finance Committee.—Messrs. I. Lawrence, G. C. Verplanck, W. Johnson, J. N. Wells.

The Right. Rev. Bishop Doane gave notice of a proposed amendment of the Statutes, viz. In chapter VIII. § 1, instead of "Saturday next succeeding the fourth Tuesday in June," read *Friday next preceding the Feast of Pentecost,*—and instead of "first Monday in October," read *Monday following the twelfth Sunday after Trinity.*

The same was referred to the following gentlemen, as the Special Committee, required by Statute XI. Bishops Doane, Ives, and Gadsden; Doctors M'Vickar and Hanckel.

The Board adjourned.

Wednesday, June 24.

The Board met.

Present,—Right Rev. Bishops Onderdonk, of Pennsylvania; Onderdonk, of New-York; Ives, Doane, De Lancey, and Gadsden.

Rev. Drs. Barry, Milnor, Lyell, M'Vickar, Smith, Shelton, and Totten; Rev. Messrs. Rodney, Brown, Croes, Pardee, Forbes, Hanckel, Hare, Harris, and Higbee; Messrs. Johnson, D. B. Ogden, T. L. Ogden, Harison, Newton, and Smith.

The meeting was opened with prayer, conducted by the Right Rev. Bishop of Pennsylvania.

The minutes of the last meeting were read and approved.

The Board proceeded to the election of a Trustee upon the nomination made yesterday by the Right Rev. Bishop of South-Carolina, whereupon the Rev. Peter J. Shand was unanimously elected.

The Committee to whom was referred so much of the report of the Standing Committee as relates to the amendment of Section 2, of Chapter X. of the Statutes, presented a report, which having been considered, was recommitted.

The report of the Library Committee was read as follows:

To the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States.

The Library Committee respectfully report: That the expenditure for the increase of the Library during the past year has been $1,013 93.

Viz., Interest of the Library Fund,	$360 00
Moneys received from the Rev. John M'Vickar, D. D. being four instalments towards the foundation of an alcove, by Mrs. Sarah F. Williams, with interest accruing on a part of the same,	403 66
From donations made by the Society for the Promotion of Religion and Learning, for the purchase of text-books, and books of necessary reference,	59 05
Moneys contributed by several gentlemen of Philadelphia and New-York, toward the purchase of a set of the Antiquities of Græevius, Gronovius, &c.	120 00
Advanced by the Librarian,	71 22
	$1,013 93

There have been added to the Library during the year—

By purchase, from the donations of the Society for the Promotion of Religion and Learning, five volumes in folio, one in quarto, and 23 in octavo and under; from the moneys contributed toward that object, with an addition from the Library Fund, a set of the Antiquities of Græevius, Gronovius, Polanus, Sallengre, and Pitiscus, in 79 volumes in folio; and from the Library Fund, 167 volumes in folio, 90 in quarto, and 313 in octavo and under.

By donations, (of which a list is annexed,) 7 volumes in folio, 6 in quarto, and 17 in octavo and under; making a total increase, during the year, of 258 volumes in folio, 97 in quarto, and 353 in octavo and under—in all, 708 volumes.

The whole number of printed volumes now in the Library is, folios, 1,539; quartos, 1,279; octavos and under, 5,147—in all, 7,965.

Signed, by order of the Lib. Committee,
BENJAMIN T. ONDERDONK, *Chairman.*
Attest.
W. R. WHITTINGHAM, *Secretary.*
New York, June 23d, 1840.

List of Donations to the Library of the General Theological Seminary of the Protestant Episcopal Church, from June 25th, 1839, to June 23d, 1840.

From Mr. William Adams, a Student: Correspondence of the Monthly Meeting of Friends in the city of New-York, &c. 8vo. New-York, 1838.

From Mr. Benjamin Akerly, a Student: Der Messias. Zweyte Auflage. 2 Baende in 1 8vo. Halle, 1760.

Schwann Nouveau Dictionnaire de la Langue Allemande et Françoise. 2 tomes, 4to. Manheim, 1783.

Herculanensium Voluminum. Tomus Imo. Folio. Neapoli, 1793.

From Thomas H. Buckmaster, Esq.: Seventeen Occasional Sermons by Bishop Clagett, and others, in 1 vol. 4to. v. y.

Lake's Sermons. 8vo. London, 1705.

Clarke's Reply to Nelson, &c. 8vo. London, 1714.

From Mr. Azel Cole: The Book of Mormon. 12mo. Palmyra, 1830.

From John Cole, Esq., Baltimore, Md: Boyer's Collection of Cathedral Music. 3 vols. Folio. London.

From Mrs. Mary Ennals, of Cambridge, Md. through the Rev. James A. M'Kenny: Psalms, Hymns, Catechism, and Prayers of the German Reformed Church in Pennsylvania. 12mo. Germantown, 1772.

From Mr. John Henry Hobart, a Student. Faber's Tracts on the Church and the Prayer Book. 12mo. London, 1839.

From the Rev. William Henry Hoit, an Alumnus: Ziegler de Diaconis et Dioconiasis. 4to. Witteburgue, 1678.

Buddæi Theses de Atheismo et al. opusc. 8vo. Jenæ, 1717.

From James S. Smith, Esq. of Philadelphia; through Mr. William W. Bronson, a Student: Duponceau on Chinese Writing. 8vo. Philadelphia, 1838.

From a Society for Promoting Christian Knowledge, Piety, and Charity, at Boston, Mass Noyes' new translation of the Hebrew Prophets. 3. vols. 12mo. Boston, 1833–7.

From Mr. Thomas N. Stanford: Kebles's Psalter, 1 vol. Oxford. 1839.

A Collection of Private Devotions, &c. 1 vol. London, 1655.

Beza's Paraphrase on the Psalms, Englished by A. Gilbie. 1 vol. London, 1590.

From Messrs. Swords, Stanford & Co.: Melvill's Sermons, 2 vols. 8vo. New-York, 1839.

From Mr. Russel Trevett, a Student: Martinus end Trommius Niederlandtsche Concordantie des Nieuwen Testaments. Folio. Amsterdam, 1672.

Trommius' Concordantie der Ouden Testaments. 2 de Deel. Folio. Amsterdam, 1690.

From W. R. Whittingham, the Librarian: Anecdotes Historiques extraites des Memoires de M. le Duc de St. Simon. *Manuscriter.* pp. 1458. Two tomes Reliees en Veau Dore. 4to. Memoires de M. de Rohan, Duc et l'air de France. Folio. (A manuscript of the 17th century; bound. In old French. Calf. 311 leaves.)

An invitation was received from the "Associate Alumni," and accepted, to be present at Divine Service and the preaching of their annual sermon this evening at 8 o'clock.

The Right Rev. Bishop Doane, in behalf of a Committee, presented the following report:

"The Committee to whom were referred the alterations proposed in the first section of the eighth chapter of the Statutes, having carefully considered the subject-matter of the alterations proposed, and the best mode of accomplishing their object, report as follows:

"The General Convention having adopted the ancient usage of the Catholic Church as the enactment of the XXth Canon, entitled 'Of the Times of Ordination,' your Committee deem it highly important that the arrangements of this institution should sustain the principle of that enactment. The Committee do not think it necessary to enter into the argument by which that principle is enforced. They take it for granted that every Churchman will admit the importance of stated prayers for the ministry, and the consequent advantage of the Ember seasons, and the resulting duty of observing, when circumstances permit, 'the stated times of ordination.' Aware of the inconveniences which might attend an alteration of the Seminary year, as fixed in the eighth chapter, entitled, 'Of the Course of Study,' your Committee have unanimously agreed to recommend the following alterations in the first, instead of those originally proposed in the eighth chapter of the Statutes. In consequence of this change of purpose, one day's further notice will be necessary.

"*Resolved*, That the first section of the first chapter of the Statutes entitled 'Of Meetings of the Board of Trustees,' be altered as follows: strike out 'the day next preceding the fourth Tuesday of June,' and insert *Monday before Whitsunday.*

"All which is respectfully submitted.

(Signed) G. W. DOANE,
L. S. IVES,
C. E. GADSDEN.
J. M'VICKAR,
CH. HANCKEL."

In consequence of alterations in the Statutes being here recommended, other than those of which notice was given yesterday, the report was laid on the table for one day, in conformity to Statute XI. Agreeably to provisions of the same statute, the Special Committee was unanimously dispensed with.

The Secretary, in behalf of the Committee appointed at the last annual meeting to "collect and preserve the minutes of the past proceedings of this Board," laid on the table two MS. volumes, containing the record of the proceedings of the Trustees from the year 1821 to the present time.

Adjourned.

(*To be continued.*)

COMMUNICATIONS.

For the Churchman.

The Church is well adapted to man as a social being, especially in his religion. He is ever prone to new devices, whims, and plans of action; something in which the individual can figure, and gather reputation. She absorbs the individual in the body, and considers him only as a part of the body intended and adapted to perform certain functions in it, and as unfit for any other. (1 Cor. xii.) He is ever seeking to be released from authority, and restraints upon his *liberty*, as he would fain, and perhaps honestly, represent. But she imposes wholesome restraints, such as the apostle above discloses, by requiring obedience to appointed officers, who find their origin in the Scripture, and derive their succession from the beginning, which is, of itself, salutary in its effects. She fears man's liberty, as something which is in its principle licentiousness, wishing him in a "holier freedom to be free." Human liberty in government or religion, if left to the man, is but a step from licentiousness; and history confirms this. The Church socializes. Man seeks to individualize. She talks of her authority derived from an original previous to Scripture, and only confirmed by it; man, of his own authority, to which Scripture must bend. The Church puts forward the doctrine as held by the Christians of all ages who were catholic; he puts aside that as Popery, and substitutes his individual opinion. The Church makes reason subservient to faith; man, faith subservient to reason.

No. 2.

The Church was first formed and for years had existed, extending herself into all parts of the known world, before the gospels and epistles were committed to her trust; of course these were not intended as *preachers* of the truth. (Eph. iii. 10. 1 Cor. iv. 17.) Again; the natural man receiveth not the things of the Spirit, because they are spiritually discerned, "and generally God's Spirit is *promised* to none but those who are in His Church, and thus his children." "For ye are all the children or sons of God by the faith in Christ Jesus, *for* as many as have been baptized into Christ have put on Christ." (Gal. iii. 4, 6.) "And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba Father." The sacraments are, then, the channels of God's Spirit to man. That He does *give* His Spirit to those not in His Church, we cannot and would not doubt. We cannot, nor are we disposed, to limit His mercy. But he binds us by his commands. (John iii. 5. Acts ii. 38.)

And it is to those who are in His Church, that safety in sound doctrine is vouchsafed. Formerly it would have been counted heresy, blasphemy, and abominable assurance, to assert such a thing; but looking at the multiplied and constantly multiplying sects, who have no system of faith, who know neither what they believe, nor whereof they affirm, we are safe and right in the position, that those only who remain in the Church, can expect to remain long in the faith. As bodies they settle away, most of the individuals good people, until false doctrine has corrupted right practice, which it must of necessity do sooner or later. "God is not the author of confusion, but of peace." He has but "one Church," "one faith, one baptism." Judging by this rule, we must sooner or later confess that truth is one.

No. 3.

This confusion has been increasing ever since the Reformation, when men chose to forsake the Church rather than wait God's own time for deliverance. "He that believeth shall not make haste." They made haste, and of course went to extremes. In throwing off superinduced corruptions, they threw off the truths upon which those corruptions had been engrafted. The Church's authority in matters of faith, which is indispensable to truth, (1 Tim. iii. 15,) was set aside, and private interpretation put in its place. The apostolic regimen had been abused to an undue exaltation and depression; the reformers threw it aside entirely, and so lost the Church. I should say, voluntarily gave it up as of nothing worth. With the rejection of a visible Church, went the sacraments, especially baptism in its real Scripture fulness and meaning; and of course with baptism, which was the instrument of calling or electing men to salvation, and which gave the title of "elect" to all baptized, went the doctrine of national election, or an election of visible bodies, and individual election was substituted.

The dogma of purgatory, very justly rejected, took along with it the Scripture doctrine of the intermediate state. Transubstantiation, absurd as it is, and properly cast aside as a fiction, carried off the real and very comforting doctrine of the real spiritual presence. The Scriptures given to the elect body of believers for their direction, light, and support, were taken from them by Rome and sealed. To quit themselves of this outrage, the reformers took them out of the ark of the Church, and gave them to heathens and unbaptized infidels and profane men.

No. 4.

It is remarkable, the difference between the primitive Church and modern days, in reference to the Scriptures. They kept them as a sacred treasure which the Church was to unlock, by her ministers, to individuals; and though these were to read and search them diligently, and to meditate on them, they were on no account to give them into the hands of those who were not Christians. Those who did so were called traitors, and subjected themselves to discipline and censure. Now men force the holy volume upon the irreligious and profane, not thinking that they *are increasing fearfully the condemnation of many of them*, nay, *most of them*. As blessings are never blessings to us unless we are sensible of our need of them, so the Scriptures in the hands of the wicked, are not only sealed, but spiritual things are by him made the occasion and butt of his impious ridicule and scoffing. Witness the blasphemies against the Gospel accounts of our Saviour's birth, and many of the miracles wrought by His power, and in fact the general indifference to it as God's revelation. That God works good out of our evil practices, and wrong judgments, is not the least of His tender mercies; but it is no sanction to the evil, whatever it be, which was the *occasion* of good.

CAM.

For the Churchman.

A DICTIONARY OF THE ANGLO-SAXON LANGUAGE; *with a Preface on the Origin and Connexion of the Germanic Tongues, a Map of Languages, and the Essentials of Anglo-Saxon Grammar.* By the REV. T. BOSWORTH, LL.D. 8vo. London: 1838.

Considerable interest has recently been awakened in England, in the study of the Anglo-Saxon, as an important element in the English language. The slightest examination of the subject will convince any one of the great advantages which must result from a thorough acquaintance with this portion of the language. Not only does it enter most vitally into its constitution, giving rise to its chief and most valuable peculiarities of structure and idiom, and thus bearing a most important part in shaping and determining its character, but it furnishes almost all those terms which occur most frequently in discourse, or which recall the most vivid conceptions. The names of the most striking objects in visible nature, of the chief agencies at work there, and of the changes that pass over it, are Anglo-Saxon. It has also furnished us with that numerous and always vivid class of words, which denote the cries, postures, and motions of animated existence. It is from this language we derive the words which are expressive of the earliest and dearest connections, and the strongest and most powerful feelings of our nature, and which are consequently invested with our oldest and most complicated associations. Their very sound is often a spell for the orator and poet "to conjure withal." The words which have been earliest used, and which are consequently invested with the strongest associations, are almost all of a similar origin. Most of those objects about which the practical reason of man is employed in common life receive their names from the Anglo-Saxon. Nearly all the national proverbs of England, in which it is truly said so much of the practical wisdom of a nation resides, are Anglo-Saxon. From this source also has been derived a very large proportion of the language of invective, humor, satire, and colloquial pleasantry; and, lastly, it may be stated as a general truth, that while our most abstract and general terms are derived from the Latin, those which denote the special varieties of objects, qualities, and modes of action, are derived from the Anglo-Saxon.

A writer in the Edinburgh Review remarks, that the "Anglo-Saxon, even if we look at the mere number of words it has contributed, is our principal source of strength." It has been estimated that the English language consists of about thirty-eight thousand words. This includes not only radical words, but all derivatives, except the preterits and participles of verbs, to which must be added some few terms, which, though set down in the dictionaries, are rather obsolete, or have never ceased to be considered foreign. Of these, about twenty-three thousand, or nearly five eighths, are of Anglo-Saxon origin. The majority of the rest are Latin and Greek, of which Latin has the larger share."

Sharon Turner has adduced passages from a series of the most popular English writers, in which he has discriminated, by italics, the words of Anglo-Saxon from those of a foreign origin. From an analysis in the work from which we have quoted above, it appears that the passages in question are from the Bible, Shakspeare, Milton, Cowly, Thompson, Addison, Spencer, Locke, Pope, Young, Swift, Robertson, Hume, Gibbon, and Johnson. In five verses out of Genesis, containing one hundred and thirty words, there are only five not Saxon. In as many verses out of the Gospel of St. John, containing seventy-four words, there are only two not Saxon. And from an examination of the remaining passages it appears, if we take these results as a criterion, the Saxon would constitute about four fifths of the language.

"If this be the case," continues the Review, "it is no wonder that the orator and the poet should be recommended to cultivate assiduously the Anglo-Saxon portion of the language. This is generally recommended solely for the sake of perspicuity. 'The common people,' it is said, 'cannot understand a large portion of the words which are of classical origin.' And this no doubt is to a certain extent, a good reason for the advice. But it is not the only or the chief reason; nor would it always be sound if the only one. The readers of poetry, for instance, would in general as well understand a very Latinistic as a very idiomatic diction. The chief reasons, therefore, are to be sought deeper. And if the preceding observations are correct, they at once disclose themselves. The great object of the orator and the poet is not merely to make their meaning understood, but felt;—to stimulate the imagination, and thence excite emotion. They therefore seek the most special terms they can find. Again, the terms which, *cæteris paribus*, most vividly recall the objects or feelings they represent, are those which have been earliest, longest, and most frequently used, which are consequently covered with the strongest associations; the sign and the thing signified having become so inseparably blended, that the one is never suggested without the other. By that same magic of association by which we diffuse over external objects, once perhaps wholly indifferent to us, that emotion of beauty which properly resides only in the mind, arbitrary sounds become capable, by a long-established and intimate connexion, (we had almost said identity,) with the thoughts they convey, of rousing the strongest and liveliest feeling. And thus it is, that of two synonymes derived respectively from Latin and the Anglo-Saxon, both equally well understood, the one shall impart the most vivid, and the other the most frigid conception of the meaning. It is for precisely the same reasons that the feelings with which we read beautiful passages in foreign parts are so faint and languid, compared with those which are excited by parallel passages in Shakspeare or Milton; this at all events is the case unless the language be exceedingly familiar to us, and is invested moreover with certain adventitious sources of interest. We may perfectly understand the meaning of all the terms in both cases, but the degree of vividness in the impression is by no means the same. The difference is as that between the winter's and the summer's sun: the light of the former may be as clear and dazzling as that of the latter, but the genial warmth is gone."

We subjoin the remarks upon the "Dictionary of the Anglo-Saxon language," by the Rev. T. Bosworth, LL. D.:

"This work is precisely such as the Anglo-Saxon student wanted. Not only were the older Dictionaries, as those of Somner, Benson, and Lye, out of the market, or high priced, but they were all marked by great defects. At the time when even the most recent of them was published, namely, in 1772, the grammatical structure of the Anglo-Saxon had been little investigated; and the false principles which pervaded them, or their want of principles altogether, detract most seriously from their value. Even of Lye, whose great work reflects the highest honor on his industry and learning, Rask observes (perhaps too generally) that, "from him scarcely any knowledge of the grammatical properties of a word can be obtained, but of its signification only." Equally deficient are these works, considered merely as vocabularies. Since the publication of Lye, the study of the Anglo-Saxon (as well as of all the kindred dialects) has been prosecuted with ardor. Its grammatical structure and peculiarities have been developed with extraordinary sagacity by Rask; Grimm's "Deutsche Grammatik" has shed much light on the subject; Bosworth has been long occupied in the same field; while the extensive publication of Anglo-Saxon manuscripts, or new editions of what had been already published, by Thorpe, Kemble, and Cardale, together with the critical labors of these and other gentlemen, have not only facilitated a knowledge of the grammar of the language, but have brought extensive additions to its vocabulary. The great desideratum was a good Lexicon, in which all these results of modern scholarship should be applied—in which the new and better principles of grammar should be exemplified, and the additions to the vocabulary imbodied. This has been accomplished in the work now before us, which is the fruit of ripe scholarship, enlarged views, and many years of severe and patient labor.

"Dr. Bosworth seems to have availed himself most diligently, not only of all the Lexicographical works which preceded his own, but of the researches of all his contemporaries both here and on the Continent. The additional words in the "Glossaries to Apollonius," and to the "Analecta Anglo-Saxonica," by Thorpe—in the "Index to Cædmon," by the same able editor—in the "Glossary to Beowulf," by Kemble, are here imbodied; while the utmost use has been made of the manuscript collections of Mr. Cardale, generously offered for this purpose. Rask was an intimate friend of our author; he also seems to have had intercouse with most of the other Anglo-Saxon scholars on the Continent: some of whom have rendered most important assistance, not only in the valuable "Prolegomena on the Origin and Affinities of the Germanic Languages," but in the preparation of the Lexicon itself. "One of them," to use the language of Dr. Bosworth himself, "well-acquainted with all the Teutonic and Scandinavian dialects, has used his utmost efforts to verify every word introduced amongst the parallels, and to give the orthography and gender correctly." As the eagerness with which our author has availed himself of every source of information, is in the highest degree creditable to him as a scholar; so the frankness and the gratitude with which he acknowledges all such assistance, are equally creditable to him as a man. Indeed, the candor which he every where manifests, is well worthy of the imitation of authors in general. Not the minutest obligations are left unacknowledged, even on points where some other writers would have appropriated them without scruple. With a still more resolute candor, he does not hesitate to modify or abandon early opinions, whenever more extensive or more accurate research has suggested the propriety of doing so. Thus he frankly acknowledges, in his preface to the 'Essentials of Anglo-Saxon Grammar,' that 'as information increased, there has been a gradual approximation in grammatical forms and accents to the views of Professors Rask and Grimm.'

"The general plan of the Lexicon is this:—The Anglo-Saxon words are usually followed by the parallel terms in the cognate dialects; the derivation of the word immediately succeeds the synonymes; then the meanings are given in English, while to the principal significations, the Latin is also added, thus securing the authority of Somner and Lye. Then follow the quotations from Anglo-Saxon writers, with an English translation as literal as possible. The grammatical inflexions are fully given, and the gender of the nouns (a matter of immense importance, and in which Lye's great work is singularly faulty) marked with great care. As to the much debated question of orthography, Dr. Bosworth tells us "that he has always followed that which he has found in the best authors; while the principal variations in the literal expressions of a word, are added in the order in which they vary from what is deemed to be the correct spelling. No fancy or presumption has been permitted in the orthography; but all authors have been allowed to answer for themselves, and to appear in their own dress, without a wish to dictate the mode in which it is now presumed they ought to have written.

"Our author originally intended to include none but pure Anglo-Saxon words; none in fact that are found after A. D. 1100. We think he judged wisely in somewhat extending the rule. Most of the words thus added are from the 'Saxon Chronicle;' and as in every such case the date is added, there can be no fear of confounding pure with impure words. The valuable system of accents, as developed by recent scholars, has been adopted. We must add that, by an ingenious contrivance, this Dictionary not only answers the purpose of a Saxon-English and of a Saxon-Latin, but of an English and Saxon, and Latin and Saxon Dictionary. At the close of the work extensive indices of English and Latin words are given, and references to the columns of the Dictionary, where the correspondent Anglo-Saxon words are to be found.

"Nor is the preliminary matter inferior in value to that of the Lexicon itself. After illustrating in a very concise but perspicuous manner the great doctrine, that all languages had a common origin, our author proceeds to consider the origin, history, and mutual connexion of the Germanic tongues. These he treats in a series of brief but very able dissertations, illustrated by copious specimens. They embrace a general view of the Low-German, High-German, and Scandinavian dialects. Those on Anglo-Saxon, Friesic, Dutch, and German, are of considerable extent. In that on the Friesic, Dr. Bosworth expresses his obligations to Mr. Halbertsma, one of the principal promoters of Friesian literature. We quite agree with our author as to the extraordinary affinities between this dialect and the Anglo-Saxon; and that it is calculated to shed a stronger light on the latter than any other of the sister dialects. One cannot fail to be struck, however, throughout these dissertations, with a strong family likeness amongst all the dialects of the Germanic languages; and at the ease with which any one acquainted with English and Dutch, or English and German, might acquire the rest.

"The Dissertations are followed by articles on the affinity of the Germanic languages; a short account of the great etymological systems of modern Germany, the essentials of Anglo-Saxon grammar; an abstract of the grammar of Rask, and of that portion of Grimm's 'Deutsche Grammatik' which relates to the Saxon.

"In fact, this volume contains, within a moderate compass, a complete apparatus for the study of Anglo-Saxon. Copious, accurate, cheap—imbodying the whole results of modern Anglo-Saxon scholarship—there is no other work of the kind that can be put in comparison with it; and we therefore unhesitatingly recommend it as a valuable addition to this department of our literature."

THE CHURCHMAN.

SATURDAY, SEPTEMBER 5, 1840.

Having returned to the city, the editor begs to thank his brethren who have so kindly and ably supplied his place during his absence, and to say to his correspondents and others, that he has resumed his usual duties, and will be happy to receive a continuance of their favors.

We are prevented this week from offering the usual supply of editorial matter, and are obliged to defer several topics of remark to our next.

We have had the pleasure of a letter from the Rev. Dr. Bayard, under date of Paris, June 12th. Dr. B. had visited England and Ireland, and indulged the hope of proceeding as far as Constantinople before his return homeward. He is in good health, and writes in encouraging terms of the prospects of the Church. Of the passage of the law by which the clergy of the foreign Church Catholic are admitted to the pulpits of the Establishment, and of the contemplated consecration of a bishop for Malta, our readers are already apprised.

ANGLO-SAXON.—We are obliged to our correspondent for his judicious abridgment of the article on this subject in the Edinburgh Review. We have on former occasions expressed our sense of the importance of this language as a branch of education, and are pleased to find that it is receiving increased attention. The facilities for acquiring it which have of late years multiplied in England, need only to be introduced into our country to insure their adoption in our schools and colleges.

The Southern Churchman contains a form of *Responsive* Family Prayer. The idea, as it strikes us, is good, and we have often wished that the plan were more generally adopted. Dr. H. V. D. Johns, who composed the form alluded to, remarks, "With a view to encourage the practice of family prayer, and also to carry out the spirit of our liturgy, the following offices of devotion have been composed. Discovering the difficulty of securing the attention of children and domestics, it occurred to me, that responsive prayers might be found as eminently serviceable in the family as they are in the worship of the Church, and might assist in keeping the thoughts of all engaged in the solemn duty." To secure this end, however, it seems to us that the responses, like those of the liturgy, should be short, and such as to be easily remembered.

PUBLICATION OF THE ASSOCIATE ALUMNI OF THE GENERAL THEOLOGICAL SEMINARY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES FOR THE YEAR OF OUR LORD 1840, *being the Sermon and Essay delivered at the Annual Meeting in June.* New York: Union Depository, 28 Ann-street.

This publication contains a Sermon on the "Unity of the Church," by the Rev. Peter S. Chauncey, A. M.; and an Essay on "The Blasphemy against the Holy Ghost," by the Rev. Samuel Starr, A. M. Both productions are highly creditable to their respective authors, and to the noble and honored institution they represent. We regard both as valuable contributions to the cause of "Christ and the Church"—the former furnishing a simple but clear and beautiful exposition of the vital doctrine of Christian unity, and earnestly and forcibly inculcating the duties it implies;—the latter, giving a satisfactory exposition of the point on which it treats, and stating its results on the positions of Christians and unbelievers at the present day. The following extract from the sermon furnishes a fair illustration of its spirit and objects—and inculcates a principle which should ever be had in remembrance by those to whom, as the ministers of Christ, the interests of his Church are intrusted.

"Men, whatever their estimate of Christianity, associate us with their ideas of God, and regard us as inseparably identified with the success and progress of religion. They thus render us an involuntary tribute, for there are few to whose strongest feelings an appeal is not made even by the *mysteries* of our holy faith.

"It is then in view of the influence we *must* exert in modifying the estimate of pure religion, that I would urge the importance of seeking to promote the unity spoken of in the text. It is for this reason that I would have our sacred order present to the world the front of the ancient phalanx, while all the host should feel and own themselves to have been "baptized for the dead,"—ready to fill the places of the slain, and to fulfil, at every hazard, their baptismal vow.

"We know the worth of a master-passion. The page of history and the walks of life have furnished us with the noble spectacle of men controlled by a lofty and unyielding purpose. This it was which fired the hearts of Roman soldiers; for while there was one spot where her eagle banners had not been planted, there they felt that they had "one thing to do,"—and their hearts became as the heart of one man. This it was which led Alexander, in leaving Greece, to dispense his gifts with a princely munificence, and to reserve Hope for himself; for his ambition whispered, "a subjugated world will soon be mine."* To quote more favorable illustrations, we have read of some Sydney or Washington, who in the hour of peril and conflict has "laid his hand on the ark" of his country's "magnificent and awful cause," and watched over her struggles, and wept over her wrongs, with an undying love. So Howard could steel his breast against the fascinations of the "Eternal City," and in humble imitation of his Divine Master, seek out and relieve the wants and woes of fallen men.

"Then, Brethren, shall we not own the presence of one great bond of union? Were ever men called as we have been to unity of purpose and of action? Have *we* not emphatically "one thing to do?" and will any thing short of the developments of eternity unfold the amount of weal or wo we have brought to those within the circle of our influence? These questions, honestly put and answered, will perchance arouse us to new energy and zeal—lead us to self-abasement over the indolence and selfishness of the past, while they may also quicken the pulses of that better life which the baptism of the Holy Ghost has infused into our souls. The simple words of the Apostle, "a royal priesthood," which he applied originally to the whole brotherhood of Christians, imbody a truly noble conception of our office. We are to appear before men as a band of ministering servants, clad in the garments of purity and truth—and thus, as it were, ever be known by the resplendent whiteness of our priestly vestments; while in the vigor and beauty of heavenly affections, in the victory over unholy passions, are to be recognized the touching and eloquent admonitions of a daily sermon.

"It is then from our very position before men, as well as the nature of the work intrusted to us, that we are to strive for the unity which the Redeemer prayed might distinguish His people. This unity was to be a pledge to the world that Jesus Christ was the true Messiah—'That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that Thou hast sent me.' He had announced a new law which Philosophy had never been able to discover, and which gave the stamp of Heaven to the system which He taught. 'A new commandment give I unto you, that ye love one another.' 'By this shall all men know that ye are my disciples, if ye have love one to another.'

"What an unanswerable and *tangible* argument in behalf of the religion of Christ must have been presented in the single-hearted devotion—the comprehensive charity of its early disciples; and how much of concession in its favor was unwittingly made by the heathens themselves, when they uttered the well-known sentiment, 'See, how these Christians love one another.' It is the want of the characteristics which induced such praise, that has retarded the progress of Truth, repelled many an inquirer after the narrow way, and brought sneers and scoffing on the Church of the Living God. It is this which has spoiled the garments of the bride of Christ, and which may yet cause to be heard within the walls of the sanctuary, as of old by the night watchers in the temple at Jerusalem, 'Let us go hence.' It is this too which swells the ranks of infidelity, for she herself has no appeal but for the senseless and insane—she herself offers no *reasons* for her proud contempt and arrogant conclusions.

"The Saviour's prayer involves the sublime idea that all His followers are to own the presence of one great master feeling, which was to outlive the convulsions of this mortal life, and survive the havoc of the grave. The carrying out by the members of the One Holy Apostolic Church, of the idea here implied, would be the era for triumphs over error and sin never yet achieved—for such a manifestation of Almighty power as would bring dismay amid God's enemies, and cheer and console His people—would be to antedate the joys of that hour when in the ties of Eternity we shall indeed be *one*—would be the 'prolusion' of that strain which Heaven ere long shall hear, 'Thou hast redeemed us to God by thy blood, and made us unto our God, kings and priests.'

"The day has come when the avowal of such sentiments may excite remark and censure. Alas! we have standards amongst us by which we are unsparingly judged, and by the summary operation of which we are marked and ranged. The spirit of the age demands more popular and stirring themes than that presented to you to-night, and is clamorous for an independence of thought and judgment to which the unity here spoken of may seem fatal. It requires, however, no prophetic eye to perceive, that when this unity shall *characterize* the Church of the Redeemer, the ephemeral honors and noisy claims of rival disputants will be at an end, and one spirit animate His whole family. Then the walls of the Church shall be called salvation, and her gates praise. Then the days of her mourning shall be ended, and within her courts the cry be heard, 'that her warfare is accomplished.'"

We have marked some passages in the Essay, for which we hope soon to find room in our columns.

THE JEWS AT DAMASCUS.

During our absence from the city, we read with much interest the account given by our daily papers of a meeting of the Israelites of New York in their synagogue in Elm-street, for the purpose of expressing their sympathy with their persecuted brethren at Damascus, and of taking suitable steps to redress their grievances. The accounts of this persecution, and of its alleged causes, attracted our attention a few months since in a foreign journal, and seemed to us at the time to bear such marks of exaggeration and incredibility that we dismissed the thoughts of it from our mind. The interest, however, which the story has excited, shows it to be substantially correct, and the results to which it has led invests it with importance. Meetings similar to that in New York have been held, not only in other cities of the United States, but in England and various parts of Europe, and have already led to the interposition of civilized nations, through their proper functionaries, in behalf of the sufferers. The origin of the persecution is thus stated by Mr. M. M. Noah, Esq., in his speech delivered at the meeting in Elm-street:

"It is known to you Mr. President, brethren, and fellow citizens, that a series of horrible outrages have been perpetrated upon several of our unfortunate people in Damascus, in Syria, which have created the greatest sensation throughout the civilized world, and enlisted the generous aid and efficient remonstrances of several of the European Governments. It seems that a Priest by the name of Father Thomas, who had long been a resident of Damascus and was under the protection of the French Government, was suddenly missing, and being last seen in company with a Jew, himself and several highly respectable of our brethren were denounced to the Governor of Damascus by the French Consul as the murderers of the said Priest, and themselves and families thrown into prison and subjected to the most cruel tortures. It would be unnecessary and painful to describe at this time, the horrible outrages, together with the most refined cruelty, which were practised upon these unhappy people, the result of which, as might have been expected in similar cases, was to induce some, in order to save their lives, not only to confess the murder, but to implicate several others of wealth and respectability, who were also seized and cast into prison, exposed to cruel tortures, some of whom expiring under its severity, their property was seized upon by the Governor, and the whole Jewish community in Damascus exposed thereby to imminent danger. Superadded to these painful difficulties and embarrassments, was a rumour prevailing in Rhodes, that the Jews had murdered a child for the purpose of mixing up its blood with unleavened bread used at the Passover, and the daily tortures inflicted upon the Jews in Damascus, the insults and aggressions heaped upon them by every religious denomination, created a panic throughout Syria, which was extending itself over the Turkish and Egyptian dominions; and these poor and innocent people, surrounded by danger and under extreme terror, have intreated their brethren living under civilized governments to come to their aid and save them from disgrace and death. To this appeal the

---

* Diodorus Siculus, lib. 18.

Jews in England have made a noble response, and the government, with its ample power, has also come to their aid. Austria has protested against the cruel and uncalled for persecution. Several of the European governments have expressed their decided displeasure and indignation at the course pursued at Damascus. France alone, liberal, enlightened, and tolerant, has considered it expedient to withhold its protection from these unfortunate and distressed people."

Mr. Noah vindicated the character of his injurep brethren with much ability and eloquence. Very animated addresses were also delivered, and resolutions offered, by other gentlemen present. The chairman, in returning thanks to the meeting, concluded with the ejaculation of Isaiah, "May all ye that have mourned with her, (Jerusalem,) rejoice with her joy;" and the proceedings of the meeting were terminated by a psalm sung by the Rev. Mr. Hecht, and the reading of a prayer for the government by the Rev. Mr. Isaacs.

It is superfluous for us to express our sympathy with the sufferers, our disbelief of the absurd charges which have been brought against them, and our indignation at the conduct of their persecutors. These are the spontaneous feelings of every member of a civilized community. We have rather adverted to the fact and the universal interest which it has excited, as one calculated to illustrate the character and present position of this wonderful people, and to awaken reflections in the mind of the serious observer of events.

During the late session of the Convention of Michigan, the Rev. John Wilson was admitted to the order of Presbyters by Bishop M'Coskry.

York Minster. Measures have recently been adopted, and a subscription opened, for the restoration of York Minster. At a public meeting in London, £5550 were subscribed for this purpose.

D. B. Douglass, A. M., late of West Point, has been elected President of Kenyon College, Gambier, Ohio.

CLERICAL CHANGE.

The Rev. P. Teller Babbit has received and accepted a call to the rectorship of Christ Church, Hudson, N.Y., and will enter upon the duties thereof on Sunday the 6th inst.

TO CORRESPONDENTS.

The description of "The Chess Players" in our next.

"D. W." in our next.

"R. T." is received.

"Obscurus" shall receive suitable attention.

"Cam" has rightly interpreted our language. We shall be happy to hear from him in his own way.

BISHOP DELANCEY'S VISITATION.

Onondaga county.—The Bishop officiated on the 22d of August, in the Academy building at Liverpool, to a full congregation. Rev. Mr. Engle of Fulton, read prayers. Other clergy present on the occasion, were Rev. J. B. Gallagher of Syracuse, Rev. Mr. Millett of Pompey, Rev. Mr. Whiting of Geddes, and the Rev. Mr. Appleton of Manlius.

In the afternoon of the same day, the Bishop preached in the Presbyterian house at Salina. Prayers were read by the Rev. Mr. Appleton, and the clergy above named were present. Liverpool and Salina have been formed into a missionary station with most encouraging prospects of establishing the Church immediately at Liverpool, and eventually in both places. The Rev. Mr. Gillespie is expected to take charge of the station.—*Auburn Gospel Meesenger.*

The Rev. R. Bethell Claxton, of this city, has received and accepted a unanimous call to the rectorship of St. Stephen's Church, Wilkesbarre.—*Pittsburgh paper.*

ORDINATION.

On Saturday, August 22d, in the lecture-room of Christ Church, Allegheny, the Rev. Joseph Adderly, and the Rev. Enos Woodward, deacons, were admitted to the holy order of Priests, by Bishop H. U. Onderdonk; morning prayers by the Rev. A. W. Andrews; sermon by the Bishop; the deacons presented by the Rev. Dr. Upfold. There were present also, the Rev. Messrs. W. Adderly, White, and Dyer, of this diocese, and the Rev. Dr. Sparrow, of Ohio: all these presbyters united in the imposition of hands. The Rev. Mr. Andrews assisted the Bishop in administering the Communion.—*Ib.*

EXTRACTS FROM THE ANNUAL REPORT OF THE FOREIGN COMMITTEE OF THE BOARD OF MISSIONS.

(Continued.)

The following extracts are submitted from the

Report of the Missionaries for 1839.

Out-Station at Graway.—"Soon after the arrival of Dr. Savage, it was proposed to organize an out-station upon the Leeward coast, at a native town about eight miles distant, native name Bligeh, (Graway on the maps.) Rev. Mr. Minor proceeded at once to the place, and commenced the erection of a suitable dwelling-house. A favorable opportunity, however, soon after occurring for his contemplated visit to America, Mr. Appleby, who had been temporarily engaged as a teacher, was appointed his successor. The house was soon completed, and a school of twelve boys opened, which has since increased to fifteen. Bligeh is the largest of five native towns, comprising an aggregate population of about 3000, who form an independent branch of the Grebo tribe, occupying an extent of country upon the Leeward coast not over five miles. The scholars are all boarders; it having been fully proved that no other schools can at present succeed.

Out-Station at Cavally.—"On the 9th May, 1839, arrangements were made to assume the station at Beoileh, (Cavally on the maps,) about four miles below Bligeh. This we consider an important point, both in reference to the dense population in its vicinity and our contemplated operations upon the interior, on the Cavally river. The relations of this station, however, to our contemplated interior operations being such, and the services of a missionary being called for with increasing urgency, it was thought advisable that the Rev. Mr. Payne be at once appointed.

Annual Examination.—"Our *first* annual examination has just closed. On that occasion, there were present sixty native children with *six* children taken from among the colonists, who are in a course of preparation, to become teachers in the mission.

"The children of the different schools have received regularly catechetical instruction, through which most of them have become familiar with the first principles of the Christian religion. Strong hopes are entertained of the conversion of three of the oldest scholars from the primary station, (two boys and one girl, natives,) who are under a course of careful instruction, as candidates for admission into the Church.

"The result of this our *first annual general examination*, was highly gratifying to all present; and such as to prove triumphantly the point, that the mind of the African child, when untrammelled, possesses a capacity equal to the white. It required but little faith for us to feel, that upon the prayerful, continued and increasing efforts of the *Church at home*, it depends, whether another race of African Bishops shall arise to contend, with undying zeal, for the faith once delivered to the saints. The strongest encouragement was derived by the teachers to go forward with renewed energy in the great work upon which they have entered, and "not be weary in well-doing, believing that they will reap in due time if they faint not."

Christmas.—"The following day (Christmas) is never to be forgotten in the annals of this Mission. Full of the most sacred and joyful associations in itself, it will hereafter be commemorated as *the birth-day of our Mission.*

"On the morning of Christmas, 1836, our first missionary entered the field, and began his labors with two teachers, communicants, already upon the ground. On the morning of the same day, 1839, he was associated with nine missionaries and teachers, having under them three stations with about seventy native children in their schools, and operating collectively upon a heathen population, 10 or 12,000 in number. A Church of seventeen communicants has been gathered; who, with about twenty from other communions, assembled on this day to communicate the love of Christ in coming into the world to suffer and to die for its redemption.

Mission Chapel.—"The schoolhouse designed for the missionary expected out for the colonists in our vicinity, has been erected of such dimensions and with such fixtures as to answer our present purposes. It will hold about 140 persons, and has been occupied as a chapel nearly two months, with increasing congregations. In it was held our annual examination, but it was found to be too small for that purpose.

Religious Services.—"In April last, the Rev. Dr. Savage was appointed Rector to the station; since which time two services have been regularly held on Sunday, one in the morning, the other at night. A Sunday school is held in the chapel for the colonists, conducted by one of the teachers, an hour and a half before morning service. A second Sunday school is held in the Mission schoolhouses upon the premises, conducted by Dr. Savage and Mr. Perkins, for the children and other members of the Mission. The whole number of persons thus brought directly under religious instruction every Sunday, varies from seventy to ninety, besides the additional number through preaching. A school is also held, with religious instruction, every Sunday morning, at a native town two miles and a half distant. This was begun and continued by Mr. Payne till his removal to his present station. A Bible class likewise is held by Dr. Savage, Thursday evenings, for the more advanced scholars and others, upon the Mission premises. The number in regular attendance is fifteen. Much good has been evidently done by this already.

"Religious exercises are regularly held at the out-stations and in the neighboring towns, with acceptance to the natives.

Health of the Mission.—"This has been generally good. But little interruption to the performance of duty has been experienced on this ground, except in the case of Mr. Byron. We are now ready for the reception of almost any number of missionaries and teachers which the Committee may think proper to send out. Important locations are still unocupied, and the question is still urged, "why do you not send *us* a teacher?"

Never have your Committee been called upon to record such immediate and evident tokens of the divine blessing as in presenting the latest accounts from this mission. Your missionaries have watched with much solicitude the uncertain nature and deplorable results of the unrestrained excitement of rude native minds, partially instructed in religious truth, but awakened to a sense of its obligations. Under these impressions, your missionaries have been faithfully engaged in the patient and prayerful instruction of those committed to their care. For some time previous to March last, an unusual seriousness had been observed at the primary station; and during that month, it increased, until, at the latest date, in April, it was charitably believed that *nineteen* had embraced the Gospel in its power. These were from the older pupils, both native and colonists, and from others. Many were inquiring the way of life; and at the station at Cavally, under the care of Mr. Payne, unwonted attention to the public services was evinced, and one instance of deep conviction of sin in a hardened Krooman.

Salaries of four missionaries and assistant,	2475 57
Five passages, $550, outfit and travelling expenses of Mr. and Mrs. Minor and Mr. Smith, $850 16,	1400 16
Goods and provisions forwarded to the mission and purchased on the coast, money remitted, support of assistants and teachers,	4925 02
	$8800 75

CHURCH PLATE RESTORED TO ITS ORIGINAL AND HOLY PURPOSES.

We are informed, that in the late visit of the Assistant Bishop of Virginia to the congregation in the Northern Neck, two sets of silver vessels, formerly used in churches now in ruins or passed away, were put into his hands, to be returned should those churches ever be revived. If we mistake not, such was the request made by the Convention of the Church some years since, in order to prevent their entire alienation from the sanctuary at the deaths of those in whose hands they were placed for safe keeping, an event which has already too often occurred.

One of the above mentioned sets having been given to the Bishop as already stated, he mentioned the circumstance in a family (not belonging to our communion) where he was spending the night, when the lady informed him, that those belonging to the Church in that parish were in her possession, and that she would be glad to dispose of them in the same way. Accordingly, she immediately took them from an upper shelf in the room where they were sitting, and where they had been for years, and presented them to the Bishop.

It is the intention of the Bishop to place these, and any others which may in like manner be intrusted to his care, in the hands of responsible vestries, who desire the use of them, on the condition of returning the same, should they ever be needed.—*Southern Churchman.*

GREEK MISSION.

The following notice of the Missionary School at Athens, is from an article on Modern Greece, in the June number of Frazer's Magazine.

"Among the establishments of Athens, the most interesting is unquestionably the American Missionary School. With no other assistance than his own energy, and at first with a very imperfect knowledge of the language, Mr. Hill has succeeded in establishing a school for children of both sexes, in whose management so much discretion and judgment are exercised, that the entire population of Athens, without regard to religious opinions or party feeling, are unanimous in their approbation of it. The female part of the establishment is under the care of Mrs. Hill, a very estimable woman, of whom America may well be proud; for she has aided her husband in all his efforts for the furtherance of the benevolent views and enlightened policy of the Episcopal Missionary Society of New-York, of which they are the agents. Mr. Hill and his wife have done more to effect a moral revolution in Greece than all the protocols of Europe, and the result of their system has already spread to Candia, the Islands of the Archipelago, Smyrna, and other Greek settlements, to which they have sent native teachers, educated in the schools of Athens for the purpose of conducting branch schools on the same plan. Five hundred children are now receiving instruction in the institution, and fifty young persons are training under the direct control of Mr. Hill for the purpose of becoming district teachers. The whole establishment does honor to America, and the agents who have so efficiently fulfilled the trust confided to them.

DIED,

At New Brunswick, on the morning of Sunday, the 30th August, Edward Carroll, M. D., aged 73 years.

Dr. Carroll was a native of New Jersey. He pursued his medical studies in New York, and immediately after their completion removed to Jamaica, W. I., where he enjoyed an extensive practice and a high reputation throughout the long term of his residence. About twenty years since he retired from professional life, returned to the United States, and settled at New Brunswick, in his native State, desiring to spend the evening of life in quiet retirement from the noise and bustle of the world. He did not, however, aim at selfish seclusion; he shunned no duty that Providence appointed him. From his settlement at N. B., until the time of his death, he was an officer of Christ Church, first as a vestryman, afterwards as senior warden. For several years he was treasurer of the diocese. He was a constant attendant, as a lay delegate, at the annual convention of the diocese, and a faithful member of its standing committee, even after declining health might have furnished him with a fair apology for avoiding the care and labor of offices, which none felt willing he should resign. All who witnessed his official conduct will testify that he ever acted as in the sight of God.

The character of the deceased was one which has unhappily become rare in these latter days. He made few professions; he preferred to do, rather than to say. Meekness, humility, and love, were his distinguishing characteristics. He thought little of himself, and consequently much of others, and for them too. He had that charity which 'is not easily provoked, thinketh no evil;' which 'beareth all things, believeth all things, hopeth all things. His charity, too, was active. In many cases, by his gratuitous professional services, he was God's minister in restoring health and life to the sick and dying. And every sufferer within his reach enjoyed his sympathy and succor. If he did no good to his enemies, it was because he had none.

As might have been expected, his charity came back in blessings on himself.

'Rich in love
And sweet humanity, he was himself,
To the degree that he desired, beloved.'

Numerous friends revered and loved him; all respected him. And throughout a long and severe illness, love—such love as woman only feels—conspired with grace divine to mitigate, by unwearied effort and tenderest skill, each pang that tried the patient sufferer. At the last, he realized the Divine promise, 'Mark the perfect man, and behold the upright, for the end of that man is peace.'

Dr. Carroll was a consistent Churchman; in the 'house of prayer' he was humbly devout. He freely contributed to the support of all Church institutions. And, although he made no parade of orthodoxy, no man better illustrated by his conduct, the true genius and spirit of the Church's polity. He was a good man, a zealous Churchman, a sincere and faithful Christian.

The writer of this imperfect notice, though unconnected with the deceased, save by the ties of Christian brotherhood and amity, having enjoyed, for several years past, the healthful influence of his good example, deems it his duty to put it on record for the benefit of others. In these days, too, when vice erects her brazen front in our very streets, and even lifts up her head in the high places of the earth, it is well now and then to remind the timid Christian, that virtue, shunning the public gaze, is gracing and blessing many a Christian home; that now, as in the days of the Prophet, there are thousands, unknown to fame, 'who have never bowed the knee to Baal,' but are serving their God 'in spirit and in truth.' O.

At Hempstead, L. I., on the 13th instant, Mr. Edward Henry Hyde, in the 24th year of his age.

Mr. Hyde was confirmed last winter, at St. Bartholomew's, and received the Holy Communion for the first time on Easter Sunday, at the altar of that church. He was then considered in health, and purposed speedily embarking for a foreign country. In a design which he had made known to a few friends only, he had devoted himself to the ministry: and having been for some time a member of the University of New York, he intended, at no distant period, to offer himself for admission to the General Theological Seminary. A sudden disease of the brain was declared incurable by his physicians, and he prepared himself with perfect composure and resignation for his great change. From the Rev. Dr. Carmichael, rector of St. George's, Hempstead, he received the holy communion, and the visitation office was also used in his sick room. From these he received those blessed consolations, which are too little appreciated, except in such scenes. He joined in the responses with fervor and evident delight. The *Parochial Sermons* of the Rev. Mr. Newman, of Oxford, which he had read during the winter, were fragrant in his memory, and he constantly repeated passages from them, assuring his friends that they refreshed him on his death-bed beyond any uninspired writings which he had ever read. In reference to the doctrine of the *separate state*, he once said. 'they call it Popery, but it is blessed truth, and I shall soon be with prophets, apostles, and martyrs, awaiting for all the faithful, until Christ come.' He seemed near heaven door, as he added that fervent doxology from the great hymn, 'the glorious company,' &c.

To say he had many to love him, would be to repeat the stereotyped language of obituaries: and silence only can do adequate justice to the sincerity of regret with which those who knew him, have given him to the Lord again. He sleeps under the green turf of St. George's churchyard, and a little wreathed cross at the head of his grave is the temporary emblem that reminds the passer of the *sure belief* and *green hopes* in which a young Christian has been gathered to his fathers, 'in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope, in communion with the Catholic Church, in favor with his God, and in perfect charity with the world." C.

At Hobart, N.Y., August 20, Miss Martha Elizabeth Gilbert, daughter of the Rev. Sturges Gilbert, in the 19th year of her age.

During the greater part of her life she was of a frail and sickly habit, and tasted but lightly of the enjoyments of this life. But, through the mercy of God, there was early open to her soul a more blessed prospect in a future world. She became convinced of sin as a transgressor of God's law: she sought a refuge in the bosom of her Saviour, and found a peace through faith in his merits, which the world could neither give nor take away.

Of congestive fever, near Washington, D. C., on the 29th August, Rev. James B. Noblit, Rector of the parishes of Snow Hill and Berlin, Md., in the 27th year of his age.

CALENDAR.

SEPTEMBER.

6. 12th Sunday after Trinity.
13. 13th Sunday after Trinity.
16. Ember-Day.
18. Ember-Day.
19. Ember-Day.
20. 14th Sunday after Trinity.
21. St. Matthew.
27. 15th Sunday after Trinity.
29. St. Michael and All Angels' Day.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

Ulster County. Festival of St. Bartholomew the Apostle, Monday, August 24, confirmed 2 in St. John's Church, Kingston.

Dutchess County. Tuesday, August 25, confirmed 19 in St. James' Church, Hyde Park.

Wednesday, August 26, confirmed 22 in St. Paul's Church, Poughkeepsie.

Thursday, August 27, confirmed 9 in Zion Church, Wappinger's Creek.

Ulster County. Friday, August 28, confirmed 6 in Christ Church, Marlborough.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Twelfth Sunday after Trinity, September 6, Pawlingsville. Tuesday 8, Somers Town, *Westchester County.* Thursday 10, Peekskill. 11, Sing Sing. 12, Tarrytown.

Thirteenth Sunday after Trinity, September 13, Greenburgh, A. M., Phillipsburgh, 4 P. M. 14, Tuckahoe.

Fourteenth Sunday after Trinity, September 20, Tompkinsville, *Richmond County.*

Fifteenth Sunday after Trinity, September 27 St. Michael's Church, *New York.*

Where ordinations are to take place, the candidates are expected to see that the proper number of presbyters, two at least, is in attendance.

The neighboring clergy are requested to make arrangements for officiating occasionally prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

Clergy of the Protestant Episcopal Church, residing in the cities of New York and Brooklyn, with their respective residences.

Onderdonk, D D, Right Rev Benjamin T, 106 Franklin.
Anthon, D D, Rev Henry, 15 Stuyvesant.
Balch, Rev. Lewis P. W., 50 Great Jones.
Bayard, D D, Rev Lewis P, 106 Amity.
Berrian, D D, Rev William, 50 Varick.
Blake, D D, Rev John L, 303 East Broadway.
Carder, Rev James D, 663 Broadway.
Cooke, Rev James W, 75 Beekman.
Eastburn, D D, Rev Manton, 5 Mercer.
Forbes, Rev John M. 371 Hudson.
Frazer, Rev Alexander, 50 East Broadway.
Haight, Rev Benjamin I, 3 Rutgers Place.
Hart, Rev Abram B, Harlem.
Hawks, D D, Rev Francis L, 453 Houston
Henry, D. D. Rev Caleb S. Mercer, 2d door below 8th.
Higbee, Rev Edward Y, 159 Chambers.
Huddart, Rev R Townsend, Bloomingdale.
Jones, Rev Charles, Twenty-first street, between 2d and 3d Avenues.
Jones, Rev Lot, 192 Allen.
Lyell, D D, Rev Thomas, 77 Anthony.
McVickar, D D, Rev John, 8 College Green.
Milnor, D D, Rev James, 82 Beekman.
Morris, Rev William, 76 Varick.
Peck, Rev Isaac, 77 Anthony.
Peers, Rev Benjamin O. 28 Ann, or 150 Monroe.
Pound, Rev. Jesse, 26 Vandam.
Price, Rev Joseph Henry, 24 Bayard.
Richmond, Rev James C, Bloomingdale.
Richmond, Rev William, 13 Murray.
Seabury, D D, Rev Samuel, 365 Hudson.
Smedes, Rev. Aldert, 168 Duane.
Smith, D. D. Rev Hugh, 206 Twentieth, next to St Peter's Church.
Taylor, D D, Rev Thomas H, 1 Rector.
Ten Broeck, Rev Anthony, 551 Fourth street, between Avenue C and D.
Turner, D D, Rev Samuel H, Theological Seminary, Chelsea Square, Twentieth.
Vaughan, D. D., Rev John A, 55 Morton.
Verren, Rev Antoine, 99 Franklin.
Wainwright, D D, Rev Jonathan M, 10 Hubert.
Whittingham, D D, Rev William R, Theological Sem., Chelsea Square, Twentieth.
Williams, Rev Peter, 68 Crosby.
Wilson, D D, Rev Bird, Theological Seminary, Chelsea Square, Twentieth.

Brooklyn.

Brittan, Rev Thomas S. 117 Nassau.
Carter. Rev. Lawson, 126 Henry.
Cutler, D D, Rev Benjamin C, 152 Washington.
Goddard, Rev Kingston, Pacific, between Clinton and Henry.
Hunter, Rev Joseph, Classon Avenue.
Johnson, Rev Evan M, corner of Pearl.
Messenger. Rev John F, 36 Butler.
Shimeall, Rev R. C. Washington Avenue.

Jersey City, N. J.

Barry, Rev Edmund D., D. D., Essex-street.

NOTICES.

DIOCESE OF NEW YORK.

ANNUAL CONVENTION.

Notice is hereby given, that the Annual Convention of the Diocese of New York will be held on Wednesday, the Thirtieth day of September, in St. Paul's Church in the city of New York, at Ten o'clock, A. M.

By order of the Bishop.
Benjamin I. Haight, Secretary.

⁂ The Utica Gospel Messenger will please copy the above notice.

EDUCATION & MISSIONARY SOCIETY.

The Board of Managers of the Education and Missionary Society of the Protestant Episcopal Church in the State of New York, will meet at the Sunday School Room of St. John's Chapel, on Wednesday Evening next, 9th instant, at 7½ o'clock.

G. G. Van Wagenen, Recording Secretary.
September 5, 1840.

PROT. EPISCOPAL TRACT SOCIETY.

A *Special* Meeting of the Board of Trustees will be held on Tuesday evening next, the 8th inst, at St. John's Sunday school room, at half past 7 o'clock.

By order,
Pierre E. F. McDonald, Secretary.
Sept. 5, 1840.

ACKNOWLEDGMENTS.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From a lady, a donation, $1 25. Church of Epiphany, Rev Lot Jones, $10 83. St. Peter's church, Rev Hugh Smith, D D, $31 55. Total, $43 63.

Donations and subscriptions thankfully received by
Thomas Browning, Treasurer,
Bank of America.
Or at the Depository, 28 Ann street, by
Thomas C. Butler, agent.

NEW YORK BIBLE & COMMON PRAYER BOOK SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums—

From the Central Bible and Prayer Book Society, J W Williams, treasurer, for Prayer Books sold, $37. From St Paul's church, Tompkinsville, Rev Wm Walton, rector, $23 15. From Rev Wm Walton, annual subscription, $2. Total, $62 15.

Donations and Subscriptions thankfully received by
Thomas Browning, Treasurer,
Bank of America.
Or at the Depository, 28 Ann-street, by
Thomas C. Butler, Agent.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 19th August, has received the following contributions, viz.

From Jas Howard, Esq, receiving agent at Baltimore, received of the Rev Dr Henshaw, from the Juvenile Missionary Association of St Peter's church, Baltimore, towards the support of a missionary at Pontiac, Michigan, $150; for Jubilee College, $5; received of the Rev Dr Johns, from St Paul's Parish, Prince George county, Maryland, for Bishop Chase, $31 77; for domestic missions generally, $5—total from Mr Howard $191 77. From a member of St Matthew's church, Jersey city, $5, half for foreign missions, $2 50. From Christ Church, Alexandria, D C, by Rev C B Dana, from Mrs Custis and Mrs Lee of Arlington, $5, half for foreign missions, $2 50; Mrs Dean $3, half for foreign missions, $1 50; Mrs Martha Mason $3, half for do, $1 50; Mrs Jackson, for Michigan $3; a friend to Bishop Chase, for Illinois $20; a friend in Maryland. for domestic missions $2. From H P Baldwin, esq, Detroit, $20—one half, $10. From the Rev G L Foote, proceeds of first quarterly collection in Christ Church, Roxbury, Con, $6 08, less $5 paid to Spirit of Missions, one half $00 54. Through Mr G T Fox, acting treasurer of the Foreign Committee, from All Saints' Parish, Frederick, Md, for domestic missions $98. Total, $333 27.

James Swords, Treasurer.

FOREIGN MISSIONS.

The treasurer has further to acknowledge from the 22d of Aug. to 1st Sept.

By the hands of G E Hare, from a member of Trinity ch, Princeton, for the ch at Texas, $10. By E R Lippit, from five ladies of Alexandria, D C, for the support of Mary Selden, a native child of Cape Palmas, $15. From some ladies in Mobile, for support of a little girl at the China mission, $30. By the hands of Jas Howard, esq, from All Saints parish, Frederick, Md, $90 50. From the S. school, $16. By the hands of H T Woodward, jr, Liverpool, Ohio, amount of missionary box, $7 70; St Luke's, Granville, $5; do Columbia, $5 75; St Timothy's, Massillon, $12; St James' ch, Piqua, for Africa, $2. From a member of St Matthew's ch, Jersey City, $2 50. From Trinity ch, Rutland, Vt, $10. From Christ ch, Alexandria, $2 50; Mrs Dean, $1 50; Mrs M Mason, $1 50; a friend in Maryland, $2. Mrs Eliason, for Africa, $3; Miss Fay, for Greece, $3. From the Juvenile Missionary Association, for support of Jane Barry, at Africa, $20; for erection of ch at Matagorda, $70; Constantinople, $186 67, From Mrs I G Wyman, for Africa, $20. From St Paul's parish, Prince George's colony, $5. Total, $521 62.

G. T. Fox, Jr., Acting Treasurer.
September 2, 1840.

UNION DEPOSITORY,

28 Ann-street.

Letters have been received at the Depository of the General Prot. Epis. S. S. Union, during the fortnight ending Sept. 3, from the following individuals, viz.

D Brunner, Baltimore; Rev C F Cruse, D D, Flushing; Mrs A N Lawrence, Port Ontario, with remit; Bell & Entwisle, Alexandria, D C; Rev J L Clark, Waterbury, Con; Rev R Bury; Cleveland, O; Rev A S Irving, West Troy.

Packages have been forwarded from the Depository during the fortnight ending Sept. 3, as follows:

To R S H George, Phila, per Union Line; to Rev J L Clark, care of Scovill & Co, Waterbury, Con, per steamer New Haven; Charles Stimpson, jr, Boston, one package sent to Gould, Newman & Saxton; Rev C F Cruse, D D, Flushing, L I, per steamer Statesman; F A Browne, for Rev A E Ford, Key West, Florida, one package sent to W Wyllis Pratt; A E Miller, Charleston, S C, per ship Sutton; R S H George, Phila, per Union Line; Charles Stimpson, jr, Boston, per Harnden's Express; Belknap & Hamersley, Hartford, Con, per steamer Cleopatra; L H Young, New Haven, per steamer New Haven; Rev W H Walter, Schenectady, per towboat Superior; Wm Rowland, Esq, Norfolk, Va, per schr Virginian; E Wiley, Savannah, Ga, per brig Madison; Rev. J Brown, Newburgh, per steamer James Madison; Rev John Reed, DD, Poughkeepsie, per towboat Exchange; Z Clark, Troy, per towboat Pattison.

MRS. T. L. BOORAEM informs her friends and the public, that she will give lessons on the Piano and Guitar, and in Singing, at the residence of pupils, in schools, or at the house of her father, the Rev. Dr. Lyell, 77 Anthony-street, where applications may be made for her services. Sept. 5.

MRS. M. L. MITCHELL'S
BOARDING SCHOOL FOR YOUNG LADIES,
No. 26 St. Mark's Place, city of New York,
WILL be re-opened on Wednesday, the 10th of September, inst. Sept. 5—2t

MISS M'CLENACHAN'S
BOARDING AND DAY SCHOOL FOR YOUNG LADIES.
No. 13 Carroll Place, Bleecker-street.
THE Fall Term of this Seminary will commence on Thursday, the 10th of September.
Sept. 5—4t$

OXFORD WORKS.
PALMER'S Antiquity of the English Ritual, 2 vols 8vo.
Newman's Church of the Fathers.
Keble's Christian Year, 16th edition.
" Translation of the Psalms.
Sparrow on the Common Prayer.
Sutton's Learn to Live.
Patrick's Heart's Ease.
The Curate's Manual. Also
Keith's Scottish Bishops.
Skinner's Annals of Scottish Episcopacy.
Remains of Bishop Sandford, of Edinburgh.
Skinner's Truth and Order, &c., &c., for sale by
Sept. 5. SWORDS, STANFORD & Co.

ASTORIA FEMALE INSTITUTE.
REV. J. W. BROWN, A. M., RECTOR.
THIS Institution will open on Monday, 14th September. A punctual attendance on the first day of the term is requested.
Application for admissions to be addressed to the Rector, at the Institute, Astoria, Queen's co., L. I.
Aug. 15—6t

BOARDING AND DAY SCHOOL FOR YOUNG LADIES,
168 *Duane Street, opposite Duane Park,*
REV. ALDERT SMEDES, RECTOR.
THE Fall Term of this School will commence on the first day of September. A punctual attendance of the pupils is requested. Aug. 15—tf

THE Collegiate School 115 Franklin street, will be re-opened after the summer vacation, on Monday, the 31st of August.
Circulars containing terms, &c., can be obtained at Mr. Robert [illegible]tter's bookstore, corner of Canal and Mercer streets. Ford & Mulligan,
Aug. 15—4t$ Principals.

PERCEVAL ON APOSTOLICAL SUCCESSION,
FOR SALE at the Protestant Episcopal Tract Depository, 28 Ann street, in paper covers, at fifteen cents; bound in muslin, thirty cents; in roan, 37 1-2 cents; may be had in any other variety of binding.
Aug. 15—tf

ORPHAN ASYLUM, OR OTHER SIMILAR INSTITUTION.
A MARRIED GENTLEMAN, who is considerde well qualified for the office of Superintendent, is desirous of obtaining such a situation in an established institution of the above description.
Answers, containing full description of the duties to be performed, location, and salary, addressed, post paid, to W. Chambers, Detroit, Michigan, will be duly attended to. August 22—3w$

ST. BARTHOLOMEW'S CHURCH.
AS the enlargement and improvement of this Church cannot be completed before the first week of September, the Church, therefore, will not be open for divine service until the first Sunday of September. The Vestry also give notice, that on Monday, September 7th, a committee will be in attendance at the Church from 5 to 9 o'clock, P. M., for the purpose of selling and renting the Pews recently constructed, as well as several very desirable Pews in the Gallery.
Aug. 15—4t

MRS. LINCOLN PHELPS' INSTITUTE,
AT RAHWAY, NEW-JERSEY.
THE Fall Term will commence on the first Wednesday in November. Aug. 29—tf

MRS. MULLIGAN AND MISS ROBERTS' Boarding and Day School for Young Ladies, 43 Walker street, will be re-opened on Thursday, September 10th. August 29.—3t

UNIVERSITY GRAMMAR SCHOOL.
THIS School will re-open on Tuesday, the first day of September next. Circulars can be procured of the Janitor, who is always in attendance the University. Aug. 29. 2t$

SITUATION FOR A TEACHER.
A SINGLE GENTLEMAN, a Protestant, who is capable of teaching the French and English languages, and has had some experience in the government of boys, may hear of a desirable situation, by applying at 625 Broadway, on Saturday next, August 29, between the hours of 10 and 3 o'clock. Good moral character is an indispensable qualification.
August 27.—tf

YOUNG LADIES' LYCEUM INSTITUTE,
IN JERSEY CITY.
THE duties of this Seminary will be resumed on Monday, September 7. The number of boarders is limited, and those under 12 years of age will be preferred.
Terms—Board and tuition in the English branches, pupils under 12 years, $200; over that age, $250 per annum. French, Music, &c,, an extra charge. Circulars containing further particulars may be obtained of Swords, Stanford & Co., Broadway, New York, or at the residence of the Principal, E. WINTER,
Grand street, Jersey City.
RECOMMENDATIONS.
The undersigned have, with much pleasure, perceived for the last two years, the admirable management and character of the above Seminary. Having had daughters under Miss Winter's tuition, we can speak the more confidently of her efficiency and success as an Instructress; and of the excellent moral discipline, wholesome regulations, and the great improvement observable in the pupils of this Institution.
Edmund D. Barry, Rector of St. Matthew's Church, Jersey City,
D. S. Gregory,
Thomas Alexander,
D. Henderson,
John Dows,
Oliver S. Strong,
H. Southmayd,
T. B. Gautier.
N. B. Steamboats ply every fifteen minutes between Jersey City and New York.
Jersey City, N. J., Aug. 29, 1840.—tf

FABER ON ELECTION.
JUST PUBLISHED AND FOR SALE BY
CHARLES HENRY, 124 FULTON-STREET,
THE Primitive Doctrine of Election, or an Historical Inquiry into the Ideality and Causation of Scriptural Election, as Received and Maintained in The Primitive Church of Christ. By George Stanley Faber, D. D., author of "Difficulties of Romanism, Difficulties of Infidelity," &c.
July 29, 1840.

MEMOIRS OF BISHOP WHITE.
JUST RECEIVED and for sale, the Memoir of the Life of the Right Reverend William White, D. D., Bishop of the Protestant Episcopal Church in the State of Pennsylvania. By Bird Wilson, D. D., Professor of Systematic Divinity in the General Theological Seminary. Charles Henry,
Aug. 6. 124 Fulton-street.

BISHOP McILVAINE ON JUSTIFICATION.
JUSTIFICATION BY FAITH, a Charge to the Clergy of the Diocese of Ohio, with an Appendix, by the Rt. Rev. C. P. McIlvaine, D. D. Also, by the same author, "The Origin and design of the Christian Ministry," a sermon, published by request of the students of Kenyon College. Also, a few copies of a sermon by the same prelate, entitled "The Apostolical Commission," preached at the consecration of Bishop Polk. For sale by
SWORDS, STANFORD & CO.
July 2.

WANTED.—A young lady, a communicant in the Protestant Episcopal Church, wishes to obtain a situation as Teacher in a respectable Female Seminary.
She can produce the most satisfactory references as to character and qualifications. Address W. L., at this office. Aug. 29.—2t$

EDUCATION OF BOYS.
MR. RANDALL'S
CLASSICAL AND ENGLISH SCHOOL,
219 *Mercer-street,*
WILL re-commence on Tuesday, the 1st of September. The number of pupils is limited to twenty-five. Persons desirous of an interview with the subscriber, will be visited by him at their residences, by sending their address to the bookstore of Geo. Miller, 647 Broadway, or to the school room, and will thus receive any desired information respecting the school.
Please refer to Rev. Absalom Peters, D. D., to Courtlandt Palmer, Esq., to Rev. James W. Cooke, or to Abraham Mills, Esq. SAMUEL RANDALL.
Aug. 29, 1840.—3t$

THE REV. H. ADAMS having procured an Assistant, a Graduate from Trinity College, Cambridge University, England, who in addition to his varied qualifications teaches French, &c. &c.—two or three additional pupils would be received at the opening of the Fall Session, commencing the first Monday in September next.
Saugerties, August 17, 1840. Aug. 22—3t

GOVERNESSES.
TWO situations in a prominent Church institution, for the Christian education of young ladies, are about to become vacant. The one embraces the higher English branches; the other, French, Drawing, and Music. None but ladies well qualified, and who can furnish satisfactory references, need apply. Address B., box 726, upper post office. August 22—tf

MISS SAGAR & MISS BALLOW'S
BOARDING AND DAY SCHOOL FOR YOUNG LADIES,
168 *Henry Street.*
REV. BENJAMIN I. HAIGHT, VISITER.
THE course of study embraces all the branches of a thorough and polished education; and the utmost attention is paid to the mental, physical and moral culture of the pupils; all instruction being based upon Christian principles.
The School will be re-opened on Monday, September 7. Aug. 22—6t

ST. ANN'S HALL, FLUSHING, L. I.
REV. J. F. SCHROEDER, D. D., RECTOR.
THE Winter Term will commence on the first Monday in October next. Applications for admission are to be addressed to the Rector or the Secretary. Circulars may be had at the city office of the Hall, No. 28 Ann-street, where, at least one day in every week, personal interviews may be had with the Rector.
August 22—6t

DOCTOR BARRY AND MR. NELSON'S
COLLEGIATE AND MERCANTILE ACADEMY,
No. 45 *Murray Street,*
WILL re-open, after the August vacation, on Tuesday, the 1st of September next. A strict attendance on the part of the students of the institution will be expected on that day.
In this Academy are taught the Greek and Latin languages, and Mathematics, preparatory to an entrance into any class in any college, at home or abroad, as may be required; together with the several branches of a thorough English and mercantile education.
The French, Spanish, and German languages will be taught by masters of the first eminence in the city.
One or both of the Principals will be in attendance at the Academy, on Monday, the 31st of Aug., from 9 A. M., to 3 P. M., to receive applications for entrance.
N. B. The religious education of the pupils of the above Seminary, will be attended to in accordance with the principles and formularies of the Protestant Episcopal Church. Aug. 22—3t

SELECT SCHOOL FOR YOUNG LADIES,
THE Misses Phillips will re-open their School for Young Ladies, at their residence, 53 Pierrepont street, Brooklyn, on Tuesday, the 1st of September. A few young ladies can be received as boarders. Terms, per quarter, including stationery and fuel:
For tuition in the Higher English studies, $16
" " " Elementary do with History, 12
" " " Introductory Department, 6 and 8
" " " French Language, 8
References.—Rev. I. S. Spencer, Rev. S. H. Cox, D. D., Rev. B. C. Cutler, D. D., Rev. Kingston Goddard, Brooklyn; Hon. T. Frelinghuysen, New York; A. Van Sinderen, Esq., J. A. Perry, Esq., Brooklyn; A. Crittenton, A. M., Principal of the Albany Female Academy. Aug. 15—6t$

THE BOOK OF PSALMS.
F. J. HUNTINGTON & CO., 174 PEARL ST,
HAVE recently published the Psalms of David translated into English verse, by the Rev. George Burgess, Rector of Christ Church, Hartford.
They also publish and keep constantly on sale, WHOLESALE AND RETAIL, a very complete and extensive assortment of books and stationary requisite for schools and academies in every department of education, which they offer on the most reasonable terms. Among their publications are, the MalteBrun School Geography and Atlas, and Parley's Geography, the former in use in the Public Schools in this city; Mrs. Lincoln Phelp's Lectures on Botany, Chemistry, and Natural Philosophy; also, by the same author, Botany, Chemistry, and Natural Philosophy for beginners; Burritt's Geography of the Heavens, with an atlas; Kame's Elements of Criticism, 8vo.; Webster's School Dictionary, 12mo.; and 18mo.; Mrs. Willard's Universal History, with an Atlas; Gallaudet's Picture, Defining and Reading Book, &c., &c.
⁂ *The attention of School Committees, Teachers, and the Trustees of Academies and High Schools, especially solicited.* July 25.

THEOLOGICAL SEMINARY OF VIRGINIA.

FACULTY.

Rt. Rev. Richard Channing Moore, D. D., President.
Rev. Reuel Keith, D. D., Professor of Systematic Divinity, and Acting Professor of Pulpit Eloquence.
Rev. Edward R. Lippitt, A. M., Professor of Pastoral Theology and Church Polity, and Acting Professor of Ecclesiastical History.
Rev. Joseph Packard, A. M., Professor of Biblical Literature.

The next session of this Institution will commence on Wednesday, the 30th of September.

Qualifications for admission. "Every person producing to the faculty satisfactory evidence of his having been admitted a candidate for Holy Orders, with full qualifications according to the canons of the Protestant Episcopal Church in the United States, shall be received as a student in the Seminary. All others may be admitted, who shall produce satisfactory evidence of religious and moral character, of classical and scientific attainments, and, in general, of such dispositions and habits as may render them apt and meet to exercise the ministry."

Extract from "The Rules for the Government of the Seminary."

By order of the Faculty,
E. R. Lippitt, Secretary.
Theological Seminary, July 24, 1840. 1Oct1.

DELAWARE ACADEMY.
REV. DANIEL SHEPARD, A. M., *Principal.*
MRS. EMELINE P. TEN BROECK, *Preceptress.*
THIS flourishing institution is located in the delightful village of Delhi, Del. Co., 65 miles west from Catskill, in the midst of a country noted for its healthy climate It has two departments, male and female, both which are under the superintendence of the Principal. The course of instruction is intended to be *thorough* and *practical*, and is designed to qualify the student for admission into College, or for the business of active life. It embraces the Classics, Mathematics, French, and the common and higher branches of English education. To those who desire it, instruction will be given in Music and Painting. The Academy is furnished with a Library and Apparatus.
Terms.—In consequence of the funds with which the institution is endowed the price of tuition, for any or all the branches, is fixed at $3 50 per term of 14 weeks.
Board can be procured from $1 50 to $1 75 per week. A limited number of male pupils may be received under the immediate charge of the Principal for $100 per annum, including tuition, board, &c.
The morals of the pupils will, at all times, be carefully guarded. Students may be admitted any time during the term.
The following is from the former President of Washington College:—"Mr. Shepard has passed through the regular course of studies in this institution, with an excellent character both as a scholar and a gentleman of correct moral principles and religious deportment, and is every way qualified for the education of youth."
Any other information respecting the institution will be given on application to the President or Principal.
AMASA PARKER, President,
Samuel Gordon, Sec'y. April, 1840.

POETRY.

THE WORKS OF GOD.

There is a book, who runs may read,
Which heavenly truth imparts,
And all the lore its scholars need,
Pure eyes and Christian hearts.

The works of God above, below,
Within us and around,
Are pages in that book, to show
How God himself is found.

The glorious sky embracing all
Is like the Maker's love,
Wherewith encompassed great and small
In peace and order move.

The moon above, the Church below,
A wond'rous race they run,
But all their radiance, all their glow,
Each borrows of its Sun.

The Saviour lends the light and heat
That crowns His holy hill;
The saints, like stars, around his seat,
Perform their courses still.

The saints above are stars in heaven—
What are the saints on earth?
Like trees they stand whom God has given
Our Eden's happy birth.

Faith is their fixed unswerving root,
Hope their unfading flower,
Fair deeds of charity their fruit,
The glory of their bower.

The dew of heaven is like Thy grace,
It steals in silence down;
But where it lights, the favor'd place
By richest fruits is known.

Thou, who hast given me eyes to see
And love this sight so fair,
Give me a heart to find out Thee,
And read Thee every where.

KEBLE.

CLOUDS.

"Cloud land! Gorgeous land!"
Coleridge.

I cannot look above and see
Yon high piled pillowy mass
Of evening clouds, so swimmingly,
In gold and purple pass,
And think not, Lord, how Thou wast seen
On Israel's desert way,
Before them in Thy shadowy screen,
Pavilioned all the day!

Or, of those robes of gorgeous hue,
Which the Redeemer wore,
When ravished from his follower's view,
Aloft his flight he bore;
When lifted, as on mighty wing,
He curtained his ascent,
And, wrapt in clouds, went triumphing
Above the firmament.

Is it a trail of that same pall
Of many-colored dies,
That high above o'ermantling all,
Hangs midway down the skies—
Or borders of those sweeping folds
Which shall be all unfurled
About the Saviour, when He holds
His judgment on the world?

For in like manner as He went,—
My soul, hast thou forgot?
Shall be His terrible descent,
When man expecteth not!
Strength, Son of man, against that hour,
Be to our spirits given,
When Thou shalt come again with power,
Upon the clouds of heaven.

REV. MR. CROSWELL.

HOPE.

Religion gives a character to Hope of which otherwise it is altogether destitute. You will scarcely find the man, in all the ranges of our creation, whose bosom bounds not at the mention of hope. What is hope but the solace and stay of those whom it most cheats and deludes; whispering of health to the sick man, and of better days to the dejected: the fairy name on which young imaginations pour forth all the poetry of their souls, and whose syllables float, like ærial music, in the ear of frozen and paralyzed old age? In the long catalogue of human griefs there is scarce one of so crushing a pressure that hope loses its elasticity, becoming unable to soar and bring down fresh and fair leaves from some fresh and far-off domain, which itself creates. And yet, whilst hope is the great inciter to exertion, and the great soother of wretchedness, who knows not that it ordinarily deceives mankind, and that, though it crowd the future with glorious resting places, and thus, tempt us to bear up awhile against accumulated disasters, its palaces and gardens vanish as we approach; and we are kept from despair only because the pinnacle and forests of another bright scene fringe the horizon, and the deceiver finds us willing to be yet again deceived? Hope is a beautiful meteor; but nevertheless, this meteor, like the rainbow, is not only lovely because of its seven rich and radiant stripes; it is the memorial of a covenant between man and his Maker, telling us that we are born for immortality; destined, unless we sepulchre our greatness, to the highest honor and noblest happiness. Hope proves man deathless. It is the struggle of the soul, breaking loose from what is perishable, and attesting her eternity. And when the eye of the mind is turned upon Christ, "delivered for our offences, and raised again for our justification," the unsubstantial and deceitful character is taken away from hope: hope is one of the prime pieces of that armor of proof in which the believer is arrayed: for St. Paul bids us take "for an helmet the hope of salvation." It is not good that a man hope for wealth, since "riches profit not in the day of wrath," and it is not good that he hope for human honors, since the mean and the mighty go down to the same burial; but it is good that he hope for salvation; the meteor there gathers, like a golden halo around his head, and, as he presses forward in the battle time, no weapon of the evil one can pierce through that helmet.

It is good, then, that he hope; it is good also, that he quietly wait. There is much promised in Scripture to the waiting upon God. Men wish an immediate answer to prayer, and think themselves forgotten unless the reply be instantaneous. It is a great mistake. The delay is often part, and the best part, of the answer. It exercises faith, and hope, and patience; and what better thing can be done for us than the strengthening these graces to whose growth shall be proportioned the splendors of our immortality: It is good then, that ye wait. They that wait upon the Lord shall renew their strength;—they shall mount up with wings as eagles; they shall run and not be weary, and they shall walk and not faint;" and ye must, according to the phrase of our text, wait for God. The Lord is a God of judgment; blessed are all they that wait for him." And if the time seem long, and worn down with affliction and wearied with toil, ye feel impatient for the moment of full emancipation—remember ye—and let the remembrance check every murmur, that God leaves you upon earth in order that, advancing in holiness, you may secure yourselves a higher grade amongst the children of the first resurrection. Strive ye, therefore, to let patience have her perfect work." It is yet a little while, and He that shall come, will come. Be ye not disheartened; for the night is far spent, the day is at hand." As yet there has been no day to this creation, since rebellion wove the sackcloth into the overhead canopy. But the day comes onward. There is that edge of gold on the snow-mountains of a long darkened world, which marks the ascending of the sun in his strength." "Watchman, what of the night? Watchman, what of the night? The watchman said, the morning cometh, and also the night." Strange that morning and night should come hand in hand. But the morning to the righteous, as bringing salvation, shall be the night to the wicked as bringing destruction. On then, still on, let the morning break! ere hoping and waiting have wrought their intent. Who will sleep, when as he slumbers, bright things glide by, which, if wakeful, he might have added to his portion? Who will put off the armor, when, by stemming the battle-tide, he may gather every instant, spoil and trophies for eternity? Who will tamper with carnal indulgences, when, for the poor enjoyment of a second, he must barter some ever-during privilege? Wrestle, strive, fight, as men who know that your labor is not in vain in the Lord." Ye cannot, indeed, merit advancement. What is called reward, will be the reward of nothing but God's work within you, and, therefore, be a gift most royal and gratuitous. But whilst there is the strongest instituted connection between attainment here and enjoyment hereafter, we need not pause upon terms, but may summon you to holiness by the certainties of happiness. The Judge of mankind cometh, bringing with Him rewards all wonderfully glorious; but, nevertheless, "one star differeth from another star in glory." O God, it were an overwhelming mercy, and a magnificent portion, if we should obtain the least; but since Thou dost invite, yea, command, us to "strive for masteries," we will struggle—Thy grace being our strength—for the higher and more beautiful.—*Rev. Henry Melvill.*

LAST HOURS OF SIR WALTER RALEIGH.

The close of the life of Sir Walter Raleigh was as extraordinary as many parts of his varied history; the promptitude and sprightliness of his genius, his carelessness of life, and the equanimity of this great spirit in quitting the world, can only be paralleled by a few other heroes and sages. Raleigh was both! But it is not simply his dignified yet active conduct on the scaffold, nor his admirable speech on that occasion, circumstances by which many great men are judged, when their energies are excited for a moment to act so great a part, before the eyes of the world assembled at their feet; it is not these only which claim our notice.

We may pause with admiration on the real grandeur of Raleigh's character, not from a single circumstance, however great, but from a tissue of continued little incidents, which occured from the moment of his condemnation till he laid his head on the block. Raleigh was a man of such mark, that he deeply engaged the attention of his contemporaries; and to this we owe the preservation of several interesting particulars of what he did and what he said, which have entered into his life; but all has not been told in the published narratives. Contemporary writers in their letters have set down every fresh incident, and eagerly caught up his sense, his wit, and what is more delightful, those marks of the natural cheerfulness of his invariable presence of mind: nor could those have arisen from any affectation or parade, for we shall see that they served him even in his last tender farewell to his lady, and on many unpremeditated occasions.

I have drawn together into a short compass all the facts which my researches have furnished, not omitting those which are known, concerning the feelings and conduct of Raleigh at these solid moments of his life; to have preserved only the new would have been to mutilate the statue, and to injure the whole by an imperfect view. Raleigh one morning was taken out of his bed, in a fit of fever, and unexpectedly hurried, not to his trial, but to a sentence of death. The story is well known.—Yet pleading with "a voice grown weak by sickness, and an ague he had at that instant on him," he used every means to avert his fate; he did, therefore, value the life he could so easily part with. His judges there, at least respected their state criminal, and they addressed him in a tone far different from that which he had fifteen years before listened to from Coke. Yelverton, the attorney-general, said, "Sir Walter Raleigh hath been as a star at which the world have gazed; but stars may fall when they trouble the sphere where they abide," and the Lord Chief Justice noticed Raleigh's great work:—"I know that you have been valiant and wise, and I doubt not but you retain both these virtues, for now you shall have occasion to use them. Your book is an admirable work; I would give you counsel, but I know you can apply unto yourself far better than I am able to give you." But the judge ended with saying, "execution is granted." It was stifling Raleigh with roses! The heroic sage felt as if listening to fame from the voice of death.

* * * * * * * *

The last night of his existence was occupied by writing what the letter-writer calls "a remembrance to be left with his lady," to acquaint the world with his sentiments, should he be denied their delivery from the scaffold, as he had been at the bar of the King's Bench. His lady visited him that night, and amidst her tears acquainted him, that she had obtained the favor of disposing of his body; to which he answered smilingly, "It is well, Bess, that thou mayest dispose of that, dead, thou hadst not always the disposing of when it was alive." At midnight he entreated her to leave him. It must have been then, that, with unshaken fortitude, Raleigh sat down to compose these verses on his death, which being short, the most appropriate may be repeated.

"Even such is Time, that takes on trust
Our youth, our joys, our all we have,
And pays us but with age and dust;
Who in the dark and silent grave,
When we have wandered all our ways,
Shuts up the story of our days."

He ascended the scaffold with the same cheerfulness as he had passed to it; and observing the lords seated at a distance, some at windows, he requested they would approach him, as he wished they should all witness what he had to say. The request was complied with by several. His speech is well known; but some copies contain matters not in others. When he finished, he requested Lord Arundel that the king would not suffer any libels to defame him after death—"and now I have a long journey to go, and must take my leave." He embraced all the Lords and other friends with such courtly compliments as if he had met them at some feast," says a letter-writer. Having taken off his gown, he called the headsman to show him the axe, which not being instantly done, he repeated, "I prithee let me see it, dost thou think that I am afraid of it?" He passed the edge lightly over his finger, and smilingly observed to the sheriff, "This is a sharp medicine, but a sound cure for all diseases," and kissing it, laid it down. Another writer has, "This is that, that will cure all sorrows." After this he went to three several corners of the scaffold, and kneeling down, desired all the people to pray for him, and recited a long prayer to himself. When he began to fit himself for the block, he first laid himself down to try how the block fitted him; after rising up, the executioner kneeled down to ask his forgiveness, which Raleigh with an embrace gave, but entreated him not to strike till he gave a token by lifting up his hand, "*and then fear not, but strike home!*" When he laid down his head to receive the stroke, the executioner desired him to lay his face towards the east. "It was no great matter which way a man's head stood, so that his heart lay right," said Raleigh; but these were not his last words. He was once more to speak in this world with the same intrepidity he had lived in it, for, having lain some minutes on the block in prayer, he gave the signal; but the executioner, either unmindful, or in fear, failed to strike, and Raleigh, after once or twice putting forth his hands, was compelled to ask him, "Why dost thou not strike? Strike, man!" In two blows he was beheaded; but from the first, his body never shrunk from the spot, by any discomposure of his posture, which, like his mind, was immoveable. Thus died this glorious and gallant cavalier, of whom Osborne says, "His death was managed by him with so high and religious a resolution, as if a Roman had acted a Christian, or rather a Christian a Roman."

After having read the preceding article, we are astonished at the greatness, and the variable nature of this extraordinary man, and this happy genius. With Gibbon, who once meditated to write his life, we may pause, and pronounce "his character ambiguous;" but we shall not hesitate to decide, that Raleigh knew better how to die, than to live. "His glorious hours," says a contemporary, "were his arraignment and execution;" but never will be forgotten the intermediate years of his lettered imprisonment; the imprisonment of the learned may sometimes be their happiest leisure.

CONSOLATION FOR THE RIGHTEOUS.

I need not go about to prove that God will be ever ready to assist the perfect man; I need not prove that *his eyes are always upon the righteous, and that his ears are always open to their prayers;* that they are the dear objects of his delight and love. Reason and Scripture both do abundantly attest this, and the repeated promises of God to good men, encourage them to hope from God whatever beloved children may from a tender and kind father. Is not this enough then to inspire the perfect man with great and confident hopes? He knows, not only that God is an immutable God, free from all levity and inconstancy, and therefore that nothing less than presumption and obstinacy, habitual neglect or wickedness, can tempt him to recal his gifts, or repent him of his favors; he knows not only that God is *faithful, and will not suffer him to be tempted above what he is able;* but he knows also that he has a powerful intercessor at the right hand of God, an advocate with the Father, who cannot but prevail. Nor is this all yet, he has a great many things that plead for him with God.—There are his tears which are bottled up; there are his prayers and alms which are gone up for a memorial before God; there is a book of remembrance, wherein all his pious discourses are registered; and God is faithful, and cannot forget his works and labor of love. The spirit of God will not soon quit the bosom that it so long resided in; it will not suffer itself to be divided from that person with whom it had entered into so close an union that it seemed, as it were, inanimated or incorporated with him, and became essential to his being; whence it is that the spirit is said *to be grieved* when he is forced and compelled to retire.—*Rev. Dr. Lucas.*

BISHOP BOWEN.

The following auto-biography of the late Bishop of South Carolina will be read with interest. These notices were recently found among the Bishop's papers, and are published in the Charleston Gospel Messenger for the present month.

Born in Boston. I removed with my father and family, when very young, to Carolina. My father dying in 1788, on John's Island, I was the following year taken into the family of Dr. afterwards Bishop Smith, and kindly reared under his protection, and by his charity, until 17 years of age; when having taken my degree of A. B. at the Charleston College, I became a tutor there, and thenceforward found means to defray my own expenses.

Having been a Student of Divinity since the beginning of 1797, in Charleston, under circumstances affording me very little assistance or direction, I was induced in the summer of '98, of that year, to hope in an absence from home, to find other facilities and more encouragement to persevere, notwithstanding the difficulties which a very imperfect collegial education created in my way, in the prosecution of the purpose, which I had fondly taken up, of devoting myself to the ministry in the Protestant Episcopal Church. I took the degree of A. B. at Charleston College, in 1794, being then only four months more than 15 years of age.

The first and immediate object of my anxiety in going northward, was to find employment and opportunity of study in Maryland, the character as well as climate of which State had obtained, from circumstances, a strong predilection in my mind. Disappointed in my wish, and under the necessity of avoiding delay as to profitable employment, I accepted proposals which placed me as a teacher of a select number of youth, in Virginia, in the latter part of the summer, August, 1798. Here I found no aids or pliances of study: and, dissatisfied with myself in conduct and condition, fell under a depression of spirits, which, combined with some derangement of my health, and the frustration of the hope of benefit in every way from change of place, was led, before the expiration of a year, to procure a dissolution of the engagement into which I had entered for that term at least, with a few kind and liberal gentlemen, and depart for the Eastern States, where, among kindred dear to me, I hoped to sit myself down to the study of theology, with advantages which I had not yet known. In Virginia, I had the acquaintance of one or two clergymen, but could have from them no assistance. In passing out of the State, I visited Bishop Madison, of whom I received an impression in a high degree respectful and agreeable. He received me with great courtesy and kindness, and expressed a hope, after conversing with me, that when I should receive orders, I might be induced to make Virginia the scene of my labors, where clergymen were then so few, and proper ones, still fewer.

In July or August, 1799, I arrived in Connecticut, after spending a day or two in New York, and calling on the venerable Dr. Johnson, then President of Columbia College, in the hope of finding, by his means and recommendation, some one whom I might send, as I had promised to endeavor to do, as a teacher, to the gentlemen whom I had left prematurely in Virginia, but not without expressions of their cordial good will. In Connecticut I found a friend and fellow graduate who had just obtained Deacons' Orders from Bishop Jarvis, and after spending a few days with him, Dr. Bowden, then Principal of the Cheshire Academy, passed on to Providence and Newport. In the former place, I had relations residing, who received me with great kindness. In the latter, I wished to make the acquaintance of the Rev. Mr. Dehon, then minister of Trinity Church there, whom I had known in very early life as a schoolfellow, at Boston, whom I had seen graduate as A. B. at Cambridge, in 1795, when at the eastward on a visit on account of health—but whom I had not presumed to claim as an acquaintance of boyhood. He received and recognized me kindly, and offered me advice and assistance as far as circumstances would permit. The impression can never be removed or weakened, of the effect upon my mind and feelings of the first appearance of this excellent young minister, afterwards so eminent in the desk and pulpit. It was in spring—and put into me new and additional desires of success in the purpose I had been contemplating. Never before had I been affected, and never since have I been, with the public ministrations of the Church, as I was on this occasion. The sermon was from the words, "And Peter said unto Jesus, Lord, to whom shall we go? Thou hast the words of eternal life."

Proceeding to Boston, I soon, consulting with my friends there, formed a plan of preparation for the ministry—and finding a home under the roof of my kind and most excellent relative, Mr. H. Hill, the husband of a sister of my mother's, in whom I saw an excellence of female character, never in my estimation surpassed, I sat myself down in the autumn of 1799, to the more systematic pursuit of theological reading and inquiry, than I had yet been able to undertake. Dr. Parker, Rector of Trinity Church, and Dr. Walter, of Christ Church, both extended to me kind attention—and the former admitted me fully to the use of his library. The materials here of the knowledge I was in pursuit of, were ample, as well as always accessible—still I needed direction and assistance in the use of them, of which circumstances seemed not to admit. In the intercourse and friendship of other than Episcopal clergymen, I found a resource; but was left to struggle on my way of preparation for the ministry, on which my heart was set, through every kind of difficulty, with scarcely a hand ever extended to help me, or a voice to encourage or cheer me. In January, 1800, I was induced to expect some advantage from a residence in Cambridge, and the occasional society there of students and professors. There were those who, far from having given themselves to the dominion of the heresy which, like an overwhelming flood, had come in, and recently taken the Congregational Churches of Boston and its vicinity for the stronghold of its power, were firmly settled in the faith of the form of sound words—and in communion with them I found comfort, encouragement, and instruction. Dr. Tappan, then Hollis Professor of Divinity, was to me as a father. The Episcopal Church at Cambridge was, at this time, supplied no otherwise than by a lay reader. Mr. William Jenks was then serving it in that capacity. With him I took my residence as a boarder, attending the service of the Church with him on Sundays, and having the use kindly given me of his library, which, though small, was useful to me.

In February or March, I returned to my friends in Boston, finding the weather too severe for me at Cambridge, and the accommodation bad, not sufficient for the protection of my southern constitution against its effects. An extreme depression of spirits took possession of me at this time, and almost incapacitated me for study. My difficulties were overwhelming. Having, however, pressed forward to a degree of fitness for Deacons' Orders, and being earnestly desired by the Vestry of the Church at Providence to come over to them, I yielded to their wish, strenuously urged upon me by Dr. Parker, who considered active occupation of mind and body necessary for me. I applied, or permitted application to be made for me, to Bishop Bass, of Massachusetts, to be ordained a Deacon; and in Trinity Church, on Tuesday in Whitsun-week, 1800, was accordingly ordained, being then not quite twenty-one years of age. Immediately, or very soon after this, I proceeded to Providence, and entered on the duties of a temporary engagement, at St. John's Church, in that town. Great kindness was experienced from individual members of the Church, and especially from Jerome Jenkins, Church warden, in whose family I was comfortably domesticated, until lodgings were obtained for me near the Church; here I sat myself down to the labors of my incipient ministry with great intensity and ardor. The labor of preparation for the pulpit was severe, and more than I was equal to, without occasional assistance from the sermons of others in print. It was my honest endeavor, however, to overcome this defect of fitness for my duty—and with assiduous labor it was, to a considerable extent, overcome in a few months, so that I was able to do acceptably, with the help of only now and then a borrowed sermon. It was my rule, however, never to borrow any but plain and instructive sermons, and not such as, from their elegance, might give me a false character of talent in writing and preaching. The Church at Providence had been served for some years by the Rev. Mr. Clarke, who recently had left it in discontent, and gone to Bristol, in the same State. He occasionally, however, came up to my assistance, and was always friendly and obliging. The people manifested towards me great kindness, and made my residence among them as agreeable as it could be—and I endeavored to make myself useful to them. I had evidence of some good impression made by my ministry among the young especially of the congregation, and cannot regret that I gave myself to the advice of friends, and began my ministry at Providence, in Rhode Island.

In December, 1800, I took leave of this Church, after having been unanimously tendered the Rectorship of it, and under the impression of paramount duty of serving the Church, in Carolina, went through New York and on to Norfolk, in Virginia, and there took passage for Charleston. On my way to Norfolk, I visited again the Bishop of the Diocese, at Williamsburg, and was confirmed in the respect with which he had at first inspired me. The difficulties which environed me were the subject of conversation, and I distinctly remember his saying to me, that with the small number of Clergy which the Revolution had left—and with that small number, having among them not much strength of character, (a few striking exceptions to the contrary notwithstanding,) it was impossible for him to effect any thing against the influence, which, by means of Mr. Jefferson and others, had overrun the State, with philosophical and of course practical infidelity. It had even become, he said, an offence against public opinion, for any man of conspicuous or even respectable standing in society, to be a regular, or in manner *religious* attendant on the offices of the Church. The history of Mr. Jefferson's day and life, fully warrants the opinion, that to him it was greatly owing that the Church was prostrated in Virginia. The very defective character of the Clergy of our Church in most of the Colonies, went far, no doubt, towards undermining it; but it required the blows of infidel philosophers and politicians, to lay it low, even with the ground, scarcely one stone of it left upon another.

I arrived in Charleston, in December, 1800, and was received by my friend and patron, at his Rectory, with a great degree of kindness, and became again one of his family, experiencing at his hands, all necessary aid and encouragement—and feeling myself therefore subject to obligation never to be forgotten or disregarded. It was his desire, that I should take the charge of St. Thomas' Parish, then vacant. As his plantations were in this parish, it was the wish of the Bishop to put me in the way of the accommodations which he would have it in his power to afford me—and as my services were not required *there* in the summer, it would be practicable for me to render assistance in the city, and have the advantages of society there, and of libraries. There were reasons, however, which disinclined me to go into this situation, the chief of which was, my strong predilection for St. John's, Colleton, then also vacant, which had been my father's parish, and where were some of my father's friends, who desired me to come among them. I waived the proposal of St. Thomas', but not without giving some displeasure, in doing so, to my venerable and honored friend. In January, 1801, I receievd an application to become the Minister of the Church on the island of St. Helena. This also, I declined—and in the course of the winter, the Commissioners of the Charleston Orphan House having planned the office of a Chaplain to the Institution, the office was urged upon my acceptance. A Committee, consisting of Philip Gadsden, John Parker, and Nathaniel Russel, left for me with Bishop Smith an invitation to the situation, to be forwarded to me, then on a visit at St. Helena and Beaufort. The Bishop advised my accepting this appointment, and mentioned as an inducement to it, the assurance given that I should have, besides the Chaplaincy, the charge of a congregation, occupying a Chapel to be built in Vanderhorst street, back of the Orphan House.

A LION'S REMORSE.

In the beginning of the last century, there was in the menagerie at Cassel, a lion that showed an astonishing degree of tameness towards the woman who had taken care of him. This went so far that the woman, in order to amuse the company that came to see the animal, would often rashly place her hand or her head between his tremendous jaws. She had frequently performed this experiment without receiving any injury; but, having once introduced her head into the lion's mouth, the lion made a sudden snap, and killed her on the spot. Undoubtedly this catastrophe was unintentional on the part of the lion; for, probably, at the fatal moment the hair of the woman's head irritated the lion's throat, and caused him to cough or sneeze; at least the suggestion appears to be confirmed by what follows; for, as soon as the lion perceived that he had killed his attendant, the good tempered grateful animal exhibited signs of the deepest melancholy—laid himself down by the side of the dead body, which he would not suffer to be removed—refused to take any food—and thus soon pined to death.—*Zoological Anecdotes.*

WOLFF'S JOURNAL.

JOURNAL of the Rev. Joseph Wolff, in a series of letters to Sir Thomas Baring, containing an account of his missionary labors, and ending with his visit to America in 1839, just received from London, and for sale, wholesale and retail, by

SWORDS, STANFORD & Co,
152 Broadway, New York.

July 9.

SELECT SCHOOL FOR BOYS,

ULSTER, Ulster County, N. Y.

THIS establishment is beautifully situated on the west bank of the Hudson river, about one hundred miles from the city of New York. For beauty of location and scenery, Ulster village is surpassed by few, if any places on the river; while the salubrity of its air, and seclusion from the bustle and confusion of large places, admirably fit it for study and the education of youth; the spaciousness of the house, and the number of apartments, admitting of each two boys having a room to themselves, will administer to comfort.

The School is select, being limited to twelve scholars, under the direction of the Rev. H. Adams, and forms nothing more pretending than a Christian family, united together for the purpose of improvement. The intercourse of the Principal with his Pupils is parental and social, (his discipline of the mildest kind,) that talent may be elicited, the disposition known and improved, while the mind is elevated and the best affections cultivated. The instructor and his scholars are companions and friends, associated together in affection at the family altar and family table, in their studies and amusements, that as far as practicable, improvement in manners, in morals, and in learning, may advance together.

THE TERMS.—The small number of pupils considered, are believed to be as low as any kindred establishment, $200 perannum, payable half-yearly, in advance, for all the branches of finished English education, and all studies preparatory to admission to any College.

A resident assistant is employed to teach the Modern languages, for which there will be an additional charge.

There will be a vacation in each year, from the last Friday in July, to the first Monday in September.

No pupil will be received for less time than six months, and none may be removed without three months notice.

No expenses will be incurred for articles of clothing, or any other necessary, beyond the sums placed in the hands of the principal for that purpose.

It may be mentioned, for the information of those visiting their children or the school, that a steamboat plies regularly twice a week, between the village of Ulster and New York city.

Reference, by permission: to the Rt. Rev. B. T. Onderdonk, D. D.; the Rev. Jonathan M. Wainwright, D. D.; the Rev. M. Eastburn, D. D.

May 23, 1840.—tf

JOHN MORISON, Sexton of St. John's Chapel, having been appointed by the Corporation of Trinity Church, Superintendent of Funerals and Interments in the ground belonging to them—

All applications for Interments in their ground must be made to him from 10 A. M. to 3 P. M., at Trinity Church Vestry office, and at other hours at his house, No. 17 Clarkson street, near Hudson street. Jan. 25

DR. PUSEY'S LETTER TO THE BISHOP OF OXFORD.—A Letter to the Right Reverend the Bishop of Oxford, on the Tendency to Romanism, imputed to Doctrines held of old, as now, in the English Church. By the Rev. E. B. Pusey, D. D., Regius Professor of Hebrew, and Canon of Christ Church, Oxford.—With an Appendix, containing Extracts from the Tracts for the Times, and various writings of Pusey, Keble, hnd Newman, showing that to oppose Ultra-Protestantism is not to favor Popery. 8vo. pp. 184. Price 62 1-2 cents.

Just published and for sale by
CHARLES HENRY,
124 Fulton st

Feb. 8.

THOMAS D. GILLESPIE, Sexton of Christ Church, and Undertaker, furnishes every article requisite for funerals, on reasonable terms. References to almost all the Episcopal clergy of the city. No. 525 Pearl-street. Orders promptly attended to.

July 9, 1840.—y

R. S. H. GEORGE,

THEOLOGICAL and Sunday School Bookseller, No. 26 South Fifth street, *Philadelphia*,—Agent for THE CHURCHMAN and Protestant Episcopal Sunday School Union.

March 28. tf

JUST RECEIVED,

BY R. S. H. GEORGE, Theological and Sunday School Bookseller, 26 South 5th street, third door above Chestnut st., PHILADELPHIA, a supply of

The *Tracts for the Times*, by members of the University of Oxford, vol. 1st, (the 2d and 3d vols. soon ready.)

Also, *Hook's Call to Union* on the Principles of the English Reformation, and

Pusey's Letter to the Bishop of Oxford.

March 28. tf

TO THE CLERGY.

D. APPLETON & CO., 200 BROADWAY,

RESPECTFULLY invite clergymen and others visiting the city, to call and examine their extensive assortment of THEOLOGICAL BOOKS which they offer at very low prices. Amongst their recent importation will be found Owen's Exposition of the Hebrews, a new edition, 4 vols. 8vo; Calvin's Commentary on the Psalms, 3 vols. 8vo; The Works of Dr. John Downe, 6 vols. 8vo; The Preacher's Manual, by S. T. Sturtevant, 1 thick vol. 8vo; Warburton's Divine Legation of Moses, 2 vols. 8vo; Dr. Pye Smith's Testimony of the Messiah, 3 vols. 8vo; Lewis' Antiquities of the Hebrew Republic, 3 vols. 8vo; the complete Practical Works of Richard Baxter, 4 vols. imperial 8vo; Adams' Exposition of the Second Epistle General of St. Peter, 1 vol. imperial 8vo; The Complete Works of Isaac Barrow, 8 vols. 8vo, Oxford; Greenhill's Exposition of Ezekiel, 1 vol. imperial 8vo; The Works of Bishop Bull, 8 vols. 8vo, Oxford; Brown's Compendious History of British Churches, 2 vols. 8vo; The Works of Richard Hooker, 2 vols. 8vo; Bloomfield's Critical Digest Sacred Annotation on the New Testament, 8 vols. 8vo; Bogue and Bennett's History of Dissenters, vols. 8vo; The Works of Bishop Horne, 4 vols 8vo; Dr. Hale's Analysis of Chronology, Prophecy, &c., 4 vols. 8vo; The Complete Works of Bishop Hurd, 8 vols. 8vo; Serle's Horæ Solitariæ, 1 vol. 8vo; Seiler's Biblical Hermeneutics, 1 vol. 8vo; The Works of the Rev. Charles Leslie, 7 vols. 8vo, Oxford; Stillingfleet's Origines Britannicæ, 1 vol. 8vo. Also, the Works of Butler, Hopkins, Leighton, Horseley, Hervey, Leland, Jones, Paley, Romaine, John Scott, Skelton, Sherlock &c., &c. May 2—tf

VALUABLE RELIGIOUS WORKS.

BURTON'S History of the Christian Church.
Dorr's Churchman's Manual.
Melvill's Sermons, 2 vols.
Burgess' Version of the Book of Psalms.
M'Ilvaine's Select Family and Parish Sermons.
Bingham's Christian Antiquities, abridged by Dr. Henry, 1 vol.
Whewell's Discourses on the Foundations of Morals
Henry's Essays in Morals.
Wordsworth's Ecclesiastical Biography.
Bush's Scripture Illustrations.
Macknight on the Epistles.
Paley's Works.
Newton on the Prophecies.
Clarke's Succession of Sacred Literature.
Butler's Analogy.
Bishop Horne's Commentary on the Psalms.
Leighton on the Creed.
Scripture Treasury.
Hebrew Bible.
Polyglot Bible. Oxford Bibles.
Bibles and Prayer Books of various kinds

Just Published.

Tracts for the Times, vol. 2, part 1.
Hook's Call to Union.
Pusey's Letter to the Bishop of Oxford.

CHARLES HENRY,
124 Fulton street.

May 2—tf

PUBLISHED, AND FOR SALE BY THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION,

DEPOSITORY, No. 28 ANN STREET, NEW YORK.

BOOKS OF INSTRUCTION.

Union Primer, per hundred,		$4 00
Prot Epis S S Books, No. 1, per hundred,		1 75
" " " 2,	"	2 00
" " " 3,	"	2 75
" " " 4,	"	5 50
Questions on the S S Books,	"	6 50
First Truths,	"	3 00
Catechism No. 1, (Scripture Catechism,)		1 75
Catechism No. 2, (Catechism broken into short questions and answers,)	"	3 00
Catechism No. 3, (Catechism enlarged by Bish. Hobart,) stiff covers,	"	12 50
Catechism No. 4, (by Cuming,)	"	6 00
Lloyd's Catechism on the Evidences of the Bible,	"	4 00
Church Catechism,	"	1 50
Manual of Short Prayers for Children,	"	2 75
Duty to God,	"	0 50
Church Primer,	"	1 75
Sunday-school office of devotion,	"	3 00
Sunday-school Psalms and Hymns,		8 00
Harmony of the Creeds,		3 00
Questions on the Book of Common Prayer,		3 00
Collects from the Prayer Book,	"	3 00
Questions on the Collects,	"	11 00
Catechism on the Collects,	"	36 00
Epistles and Gospels from the Prayer Book,		10 00
Questions on the Epistles and Gospels, 2 parts,		11 00
Bible Companion, 2 vols.,	"	60 00
Quest. on St. Matthew, part 1, stiff covers,		12 50
" " 2,	"	12 50
" " 3,	"	12 50
" The Acts, 1,	"	12 50
" " 2,	"	12 50
" " 3,	"	8 00

A discount of 25 per cent. from the above prices is allowed to Sunday-schools auxiliary to the Union.

LIBRARY BOOKS.

The PROTESTANT EPISCOPAL SUNDAY SCHOOL LIBRARY, 63 vols. 18mo.—nett price 20 cents each.

The JUVENILE LIBRARY, 5 vols. 32mo.—nett price 15 cents each.

Address all orders for Books, and all remittances, to
JOHN W. MITCHELL, Treasurer,
Union Depository, 28 Ann st.

New York, May 1, 1840.

THE CHURCHMAN

Is published for the Proprietors, by JAMES A. SPARKS, No. 124 Fulton-street, at Three Dollars per annum, in advance.

☞ No subscription will be discontinued until arrearages are paid.

AGENTS.

Rev. Charles Burroughs, D. D.	Portsmouth, N. H.
George M. Marsh,	Portsmouth, "
Charles Stimpson, jun.	Boston, Mass.
Charles Burnett, jr.	Providence, R. I.
Joseph Wait,	Burlington, Vt.
Frederick Sill,	Middletown, Con.
Sidney Babcock,	New Haven,
A. R. Park,	Hartford, "
Joseph C. Sistare,	New London, "
W. C. Little, Esq.	Albany, N. Y.
Z. Clark,	Troy, "
Alexander Walsh, Esq.	Lansingburgh, "
David C. Neefus, P. O.	Hudson, "
Ira Dubois, Esq.	Catskill, "
William Purdy,	Newburgh, "
Thomas C. Miller,	Auburn, "
Josiah Tiffany,	Utica, "
S. Barnard,	Buffalo, "
F. T. Parsons,	Goshen, "
A. S. Green, Esq. P. M.	Watertown, "
R. S. H. George, Bookseller, 26 South Fifth street,	Philadelphia
Archibald M'Elroy,	do.
D. Brunner,	Baltimore, Md.
J. Biscoe, Post Office,	Chaptico, "
Rev. S. C. Davis,	Charlotte Hall, "
Wm. W. Johnston, Esq., P. M.	Princess Ann, "
Bell & Entwistle,	Alexandria, D. C.
George Rowland, Esq.	Norfolk, Va.
A. E. Miller,	Charleston, S. C.
Rev. E. E. Ford,	Augusta, Ga.
Ruffin Smythe,	Randolph, Tenn.
Rev. J. T. Wheat,	Nashville, "
John W. Jones,	Louisville, Ky.
William Jucho,	Lexington, "
Arius Nye,	Marietta, Ohio.
Lewis Handerson,	Cleveland, "
Rev. Richard Bury,	Cleveland, "
Henry H. Hoffman, Post Office,	Quincy, Ill.
P. E. Demill, Esq.	Detroit, Michigan.
Rev. Samuel R. Crane,	Niles, "
H. V. Raymond,	Mobile, Ala.
Thomas Peters,	St. Louis, Mo.
Brevoort Butler,	Natchez, Miss.